A Sermon Preached vpon Sunday, beeing the *twelfth of March. Anno. 1581.* within the Tower of London:

In the hearing of such obstinate Papistes as then were prisoners there:

By William Fulke Doctor in Diuinitie, and M. of Penbroke Hall in Cambridge.

Imprinted at London, by *Thomas Dawson*, *for* George Bishop.
1581.

T D

A Sermon preached, by M. D. Fulke.

THe place of Scripture, which I haue choſen to ſpeake of at this time, and vpon the preſent occaſion, is written in the 17. Chapiter of the Goſpel after Saint Iohn, and the 17. verſe of the ſame, being part of the wordes of our Sauiour Chriſt, vnto his heauenly Father, in that moſt vehement and heauenly prayer, which hee maketh for his diſciples and his whole Church, a litle before his Paſsion.

Iohn. 17.

Sanctifie them in thy trueth, thy word is the trueth.

AFter that our Sauiour Chriſt had accompliſhed his office of preaching, and ſealed the doctrine of his redemption, by inſtitution of his holie Supper, & finally, as it were taking his leaue of teaching his Apoſtles, had inſtructed them of patient bearing of his Croſſe, by ſetting forth ſuch comforts, whereunto they ſhould leane, and by pro-

missing the comming of his spirite, lifted them vp to a better hope, then the present miseries did portende, discoursing of the glorie and Maiestie of his kingdom wherof they should be partakers, as is conteined at the full, in the three Chapiters going immediately before: The Euangelist declareth in the beginning of this seuenth Chapiter, howe hee conuerteth him selfe to prayer, that this his most heauenly doctrine might be made effectuall: first in the heartes of his Apostles which then were his hearers, and afterwarde in all true members of his Churche, which by their Ministerie shoulde bee gathered in his name. Wherfore among other requestes that hee maketh for his Disciples in this prayer, this is one especially, that his father would sanctifie them in his truth, which is his holie worde, the only outwarde witnesse of his will: which is as much in effect, as that it woulde please his Maiestie, of his infinite goodnesse, and for his sake, who sanctified him selfe for them, to be a sacrifice propitiatorie to dedicate them vnto his father: to consecrate or hallowe them, by his holie spirite,

rite, vnto him selfe, as his chosen and peculiar possession, according to that most holy trueth, which hée hath reuealed in his worde and doctrine of saluation, conteined in the Gospell of his sonne, that béeing truely united vnto him, hée may be glorified in them, and they made by him partakers of eternall felicitie. Sanctifie them O Father (saith hée) in thy truth, thy worde is the trueth. There are two speciall reasons, why our Sauiour Christ commendeth his Disciples, vnto the holie and sanctifying protection of God his heauenly Father: the one conteined in the verse going immediately before, the other in the verse that followeth immediatly, the one being the great daunger they stood in, the other the great and high office also, that they were called vnto. Concerning the former he said: they are not of the world, euen as I am not of the worlde. In that they were not of the worlde, it could not be auoided, but that they should be hated of the world, as he said also in expresse wordes. They therefore that shoulde be hated of all the worlde, had néede to bé mightily protected.

They that had so many enemies, must nœdes haue a strong defender, and where should they haue any rest, that had all the worlde against them, but in God, who is greater then the worlde: And therefore in consideration of that great perill they were in, which must remain in the world, although they were not of the worlde, although they were hated and persecuted of the worlde, our Saviour Christ committeth them in this prayer to his fathers holie tuition: Forasmuch as they are not of the worlde, but inheritours of heauen, Sanctifie them in thy trueth. Againe, cõsidering how waighty a charge is laide vpon them, as hee sheweth in the nexte verse. As thou hast sent mee into the worlde, so haue I sent them into the worlde, hee desireth his Father, to make them able to execute that charge, saying, *Sanctifie them in thy trueth, thy worde is the truth.* As though hee should say, Knowing that they are men in whom naturally dwelleth the spirit of errour, and not of trueth, and yet such men, as I haue chosen to testifie vnto the worlde, the same trueth, which thou O heauenly Father hast sent vnto them by mee, I confesse they are not

able

able of them selues to know the trueth, to speake the trueth, to loue the trueth, for that inueterate corruption, that beareth the sway in all the children of Adam, therfore I beseech thee holy Father, to sanctifie them in thy trueth, euen in thy holy word which is the witnesse and expresse declaration of thy reuealed trueth, that by thy sanctification, they may be renued in the inner man, to will and loue these things, which thou commaundest, by thy trueth they may be deliuered from errour, blindnesse, and ignorance, in which they are holden Captiues, and by thy holy words they may be instructed from time to time, that no forgetfulnesse of thy truth do take them, but hauing recourse alwayes vnto it, as to a light shining in a darke place, they may be meete to accomplish the work of so high a calling. And this is generally the summe and effect of the words of our Sauiour Christ in this his praier. *Sanctifie them in thy trueth, thy word is the trueth.* 2. Pet. 1.

But that I may speake of them more particularly, I will diuide my Treatise vpon this text, into two parts: In the former I wil set forth the request of our Sa-

viour Christ, vttered in these wordes, *Sanctifie them in thy trueth*, in the other, the exposition which hee maketh of the trueth, when hee saieth, *Thy word is the trueth*. Concerning the request which hee maketh for their sanctification, wee haue to cõsider, first that it is neither lawfull, nor possible, for any man, to haue any accesse vnto God, to stand before his presence, to looke for any benefit at his hands without true holinesse. For the Lorde beeing holie, abhorreth all that is prophane, polluted and defiled, testifiyng both by *Moses* and by the Apostle Peter, that if wee will approch or come neare vnto him, wee must be sanctified, wee must be holie, be you holie or sanctified saieth the Lorde, for I am holie. According to him which hath called you, which is holie, be you holie, saieth the Apostle. To shewe that sanctification is necessary, the Lorde ordeined all the sanctifying rites of the lawe, by which the Tabernacle, the Altar, the Priestes, the sacrifices, and all the people were, first sanctified, and made holie, before they coulde be accepted of him, to be the Lordes Tabernacle,

Leuit. 11. 19. & 20. *1. Pet.* 1.

his Altar, his Prieſtes, his ſacrifice, his people. Yea, this light of God ſhined euen in the darkneſſe of naturall vnderſtanding, ſo that without reuelation from heauen, the Gentiles acknowledged, that no man coulde come neare vnto God, no man coulde pleaſe God, no man coulde looke for rewarde of God, without holineſſe. And this they teſtified, euen in their manner of worſhipping of GOD, which although it were cleane contrarie to Gods expreſſe commaundement, in viſible ſhapes, and bodily images, yet they declared by their maner of conſecrations, dedications, purifications, and other lyke ceremonies of their owne deuiſing, that ſuch as will haue any thing to doe with God, muſt be hallowed as God is holie, and all thinges that apperteyne vnto him. The Papiſtes alſo, euen as the heathen, whoſe religion and ceremonies in many thinges they followe, in ſo many conſecrations and ſanctifications, as they vſe in their Idolatrous ſeruice, meane to ſignifie euen ſo much. And hereof commeth all that preparation, pompe, and furniture, whiche they vſe in worſhipping of their Images

which they defende by the same reasons, and worshippe after the same maner as the Heathen did their Images, although nothing be more directly contrarie to the expresse commaundement of God. The Papistes thinke their idolatrie to bée defended, when they say that they worship not the stockes and stones, the matter and fourme of their Images, as Gods, but worship God in them. And did not the wiser sort of the Gentils bring the same reason to defende their Idolatrie? Yes verely. S. Augustine testifieth, that one of them saide: I worship not that stone, nor that Image, which is without senses, for your Prophet could not know that it hath eies and seeth not, and I be ignorant that this image neyther hath life, nor seeth with eyes, nor heareth with eares. Therefore I worship not the thing, but I adore that which I sée, & serue that which I sée not, who is this? A certaine inuisible diuine power which hath the preheminence of that Image. Behold the Heathen man affirmeth, that they worshipped not the Idolles, but God by the Idolles, euen as the Israelites in worshipping their golden

In Psal. 95.

den Calfe, pretended by it, to worship the God that brought them out of the land of Egypt. And Aaron proclaimed a holie day to be celebrated vnto Iehoua, the only true God. The multitude of their Gods which they worshipped also, they excused, euen as the Papists do, for they acknowledge but one God, as the principall, highest, and only gouernour of all the poeticall Gods, euen as the Poet Horatius speaketh of Iupiter: *Qui res hominum ac deorum, qui mare & terras variisq; mundum temperat horis, vnde nil maius generatur ipso &c:* Which gouerneth all the affaires of men and Gods, the sea and the lande, and the whole worlde, with diuers seasons, wherefore nothing is brought forth greater then hée, neither is ther any thing like him, or seconde vnto him: yet for all that Pallas hath obtained the next honour vnto him. See what the opinion euen of the Poets was, concerning the principall worship due vnto the highest God. But the Philosophers, and such as by the Christians were charged with worshipping of Images, were yet more subtle and came nearer to the Papistes. For they not only

only affirmed, that they worshipped God by the Images (as Chrysostome) witnesseth, but also beeing further urged touching the multitude of Gods, they answered that in Mars they worshipped the power of God, in Pallas, the wisedome of God, in Venus, the loue and pleasure of God, and so of the rest: yea they doubted not to affirme, that those pettie Gods, whom they worshipped (as Augustine sheweth) were the powers and Ministeries, of that great God, and euen the verie same which the Christians call Angelles. To whom Augustine very well replyeth and saieth, I woulde you would truely worship the Angelles, you shoulde easily learne of them not to worship them: Euen so I woulde the Papistes woulde truely worship the Angelles, they should learne of them not to worship them: worship God (saieth the Angell to S. Iohn who fell downe at the Angelles feete to worship him) for I am thy fellowe seruant, and fellowe seruant of all the faithfull, the Prophetes and them that keepe the sayinges of this booke. And yet Saint

In Epist. ad Eph. hom. 18.

In Psal. 96.

Apoc. 19. & 20. 22.

Iohn

John was not fallen into so grosse idolatrie, that hee woulde worshippe the Angell as God, but euen as the papistes, he was deceiued by humane affection, to giue some parte of the honor which is wholy dewe to God, to the angell as to a diuine creature and messenger of God. Yee I woulde the Papistes woulde ryghtlis worshippe all the saintes of God, for then shoulde they learne of them, not to worshippe them, but God the authoure of theire sanctification, to whome all Saynts ascribe all honour, all glorye, all powre, all myght, all riches all wisedome, all hollynesse, all salvation. *Apoc. 7.*

There canne no greater honour bee giuen vnto Sayntes, then to honor their Lorde, their Sauioure, their Redeemer, their God, their Father, their sanctifyer. And it is greate contumely and iniury to the blessed Saintes, to robbe God of his glorie, to bestow vpon them. Wherefore if the Papists woulde truely honour them, then they woulde follow their faith, their obedience, their

humilitie,

humilitie, and all their godly vertues. Whereby they should be sure, to honour and worship none, with spirituall and religious worship, but God only, whome they alone honoured and worshipped, if they were not deceiued, as Saint Iohn was in worshipping the Angell. Well it is plaine enough, by that which hath bẽn spoken, that no man can haue accesse vnto God, no man can please God, no man can be ioyned vnto God, without holines, without the which, as the Apostle saieth, *Hebr. 12.* that no man shall sẽe God. Seeing therefore that sanctification is so necessarie, we must seeke from whence it is to bee had. Our Sauiour Christ in the words of this prayer, doth plainly teach vs, from whẽce all true holinesse doeth flow, and by what meanes wee may bee consecrated, from whence sanctification is to bee receiued, namely from God only, the only fountain *Iam. 1.* of all holines, as of all good things. Sanctifie them (saith hee) in thy trueth. In vaine therefore doe men seeke sanctification, but in him that is all holines. Our Sauiour Christ by this his prayer, teacheth vs, not only that holines is necessarie for all the

children

children of GOD, but also from whence they must obteine the same. For he desireth not at the handes of God, that thing which men may either haue of thēselues, or of any other Authour then of God only: Whereof it followeth, that God only sanctifieth his elect, by this holy spirite of sanctification, through the meditation of his only sonne our sauiour Iesus Christ, who as S. Paule saieth, is made vnto vs by God, wisedome, righteousnesse, sanctification, and redemption. Therefore they that seeke sanctification in themselues, or by any meanes of their owne, labour all in vayne, neyther is it possible for them to approch neare vnto God. Wherefore the Gentiles although they did know that holinesse was necessarie, for them which should haue to doe with God, or thinges apperteyning to God, yet whilest they sought it in themselues, they came not nearer, but departed further from God. The Pelagians also, which boasted that there was matter enough in them selues, which being stirred vp by their frée will, might cōsecrate them vnto God, bewrayed nothing but their intollerable pryde, and

1. *Cor.* 1.

and shamefull ignorance, as for sanctification it was not possible for them to attein to any parte thereof. For by that Heathenish heresie, they placed holinesse in such thinges, as were in our power, euen as the Gentiles doe. For all the ceremonies whiche the Gentiles deuised to consecrate them selues, or any thing that they woulde dedicate vnto the seruice of God, are in the power of men to performe euen as they were of erronious imagination of men inuented and deuised. But the Pelagians although they differed frō the Gentiles in that they confessed, that not by externall ceremonies and bodely rites, a man could be sanctified, but by inwarde vertues and spirituall puritie, not by voluntary obseruations and imagined practises of mens deuising, but by obedience and practise of Gods lawe and commaundements: yet in this pointe they agreed wholly & altogether with the Gentiles, in that they held that obedience and practise of Gods lawe, was in our power: and might be attained vnto by the naturall strength of frée will, without the aide of Gods grace, although with the aide of

Gods

Gods grace they saide a man might more easily keepe Gods commaundementes. The papists also will seeme to depart frō the Pelagians, in that they ascribe not all vnto the free will, and the power of naturall strength as they did. But they goe not so farre from the Pelagians, as they come neere vnto ỹ Gentiles, in such points as the Pelagians did iustly differ from the gentiles. For with the gentiles they attribute some power of sāctificatiō, vnto outwarde Elements, and bodily ceremonies, and that not onely such as God hath appointed to testifie his grace of sanctification by them, as are the holy sacraments, but also such, as they themselues haue inuented, they themselues haue sanctified, they themselues haue giuen power of sanctification vnto them without any prescription, commaundement or allowance of God, in his holy Scriptures. such are these bables, they call their *Agnus Dei*, *Hallowed graines*, *hallowed beades*, cōming from his owne holinesse, who is the fountaine of Popish holinesse, beside an hundred of other hallowed creatures, the consecration of which, is described in their ri-

tuall bookes of *Agends* and pontificals, & practised in their Idolatrous synagogues. yea and to the Pelagians them selues they approch, while they teache workes preparatorie vnto the receiuing of grace. which being such as are able to dispose men, and make them apt to obteine the grace of God, of a certaine congruity, they hold to proceede of the pure naturals, without the grace of God, or assistance of his holy spi-
2. *Cor.* 3. rite. Forgetting vtterly that the Apostle saith, Wee are not able of our selues, as of our selues to thinke any thing which is good, but our aptnes or ablenes ἱκανότης
Gene. 8. is of God. Forgetting also what the Lord testifieth of all the sonnes of Adam. That
Gene. 6 the imagination of mans hearte, is euill euẽ frõ his youth. And all the imaginatiõs of the thoughts of mans heart, are onely euil continually. Forgetting also ỹ which our Sauiour Christ saith to his disciples,
Iohn. 15. by which saying the Pelagians of olde time were knocked in the head. Without mée (saith Christe) you are able to do nothing: yet some of the Popish Doctors, I meane the schole men, are neither ashamed, nor

afraide

afraide to affirme, that without grace, that is without Christ, we are able of our pure naturals to doe some thing, that is, to prepare our selues, dispose our selues, vnto a certaine aptnesse to receiue sanctification. And the late Councell of Trent, accurseth ẏ man. "Whosoeuer shall say, that all workes which are doone before iustificatiō howsoeuer they are doone, are sinne, or deserue the hatred of God, or that the more a mā indeuoureth to dispose himself to grace, so much ẏ more he sinneth.,, Do they not therefore affirme, ẏ without Christ they may doe some thing whiche shall please God, or at the least, shall not bée sinnefull, and deserue the displeasure of God? Is not this as much as to say, that all the imaginations of the thoughtes of mans heart are not only, nor altogether, nor continually euill: Except they wyll say, that of euill imaginations and euill thoughts may procéede good workes, or that euill works deserue not the hatred of God, or that the more a man laboureth by euil workes, as by hypocrisie, superstition, idolatrie, fals worshipping, to dispose him-

Sess. 6. Can. 7.

selfe to the grace of God, hée is the méeter to receiue it. For what sparke of true goodnesse acceptable to God, is in the corrupt nature of man, before hée being preuented by the frée mercy and grace of God, bee indowed with the gift of faith, through the spirite of sãctification? Séeing ỳ without faith it is not possible to please God, and all that is not of faith, is sinne, and that no man can haue faith, but of the grace and gift of God. Yet dare they pronounce him accursed, that shall say, sinne is sinne, or that sinne deserueth the hatred of God, or that hée that by sinne endeuoureth to winne the fauour of God, doeth so muche the more sinne and offende God.

Rom. 14.
Heb. 11.
Ephe. 2.
Iacob. 1.

So carefull they are to vpholde the power of man, against the grace of God, that they defende that some workes done before iustification, may bée done in such sort, that they shall not bée sinne. As though he that is impious and vnrighteous altogether, may after any sort, do such workes, as be not altogether impious & vnrighteous in the sight of god, which is all one as to say, ỳ without Christ a mã is able to do som thing. For séeing god is said to iustifie

the

the impious or vngodly mã, it is manifest that whosoeuer, is not iustified is impious and vngodly, therefore workes done before iustification, in what sort soeuer they be done, in respect of the doer bee ỹ workes of an impious & vngodly man, and therfore bee impious and vngodly, bee wicked and deserue the hatred of God. And how shall the vngodly man which is not iustified, but is vtterly voide of grace, dispose himselfe to grace, that hee shall not more prouoke the wrath of God? Is there any better way to dispose himself, then by prayer, supplications and Sacrifices? But of them the holy Ghoste testifieth plainely, that they are abhomination to the Lorde. The Sacrifice of the vngodly is abhomination vnto the Lord (saith the wise man) but the prayers of the righteous are acceptable vnto him. Hee that turneth his eare from hearing the lawe of God (as euery vngodly man doeth, which is not preuented with the grace of God) euen his prayer is abhominable and execrable. Therefore shall wee thinke, that abhominable prayers, abhominable supplications, abhominable, sacrifices, do or may dispose a man

Rom. 4.

Prou. 15. & 21.

Prou. 18.

to the grace and fauour of God? That execrable and accursed praiers, & sacrifices doe not rather prouoke the wrath of God, then his fauour? Are not all the wayes of the impious & vngodly man, abhomination vnto the Lorde. And howe shoulde that which God abhorreth, dispose a man, or how shoulde a man dispose himselfe by that which God abhorreth, to bée a méete vessell to receiue the grace and fauour of God. Forasmuch then as all men are vngodly or wicked before they bee iustified
Rom.4. Rom.3. fréely by the grace of God, all their works must nœdes bée vngodly, wicked and vniust. For they are only good and righteous workes, which came from a righteous man, from a man made righteous or iustified through faith, by the grace of God according to the spirit of sãctificatiõ which is giuen to thẽ only that are iustified: although neither al the works of a iustified mã are good, nor any perfectly good, because we haue receiued ẏ spirit in measure, & our sanctificatiõ is begunne, & not perfected in this life, & therefore our Sauiour Christe
Iob.13.&15 praieth, that his father would sanctifie his Apostles in his truth, of whõ he confessed before, ẏ they were holy & cleane, that is, san-

ſanctificatiõ was begun in thẽ, by his worde which they had heard, in which worde of truth, he now praieth, that they may more & more be ſanctified & made holy. Wherefore all Popiſh preparations vnto ſanctificatiõ, howſoeuer they denounce the denier of thẽ to bee accurſed, are in the ſight of God no better, then abhominable & accurſed, euen by this worde. For God only is the authour, beginner, continuer, & perfecter of ſanctification, ſeeing that our ſauiour Chriſte prayeth for the continuance & perfection of ſanctification, who was alredy begun in his Diſciples, who were baptiſed, who had receiued the holy Ghoſte, who were to bee preſerued & increaſed in ẏ holines which they had receiued. by this we learne, ẏ we muſt daily pray for ẏ increaſe of ſanctification, and ſeeke it at the handes of God alone, who hath promiſed vpon our earneſt prayers, to graũt his holy ſpirite by which wee ſhalbee daily more and more renewed in the inner man, to hate ſinne, and to loue righteouſneſſe, that the fruites of mortification & renouation: (which are the two parts of ſanctificatiõ) may appeare daily in our life & cõuerſatiõ. *Leu. 11.*

For this grace of continuãce & increase in ſãctificatiõ, ỹ apoſtle boweth his knées to the father of our Lord Jeſus Chriſt, by the
Ephe.3. example of Chriſt himſelfe, for the Epheſians, that he would giue vnto them according vnto the riches of his glory, to bee ſtrengthened in the inner man, by his ſpirite. And therefore as the beginning of ſanctification, is only frõ Gods grace with out all merite or good diſpoſition of ours, ſo is alſo the continuance, increaſe, & perfection of the ſame, the frée gift of God, giuen vnto vs according to the riches of his glory, and not procured either in whole, as the Pelagiãs ſay, or in part as the Papiſts teach, by the merites and deſertes of men. Wherby they make not God the whole & only author & perfector of ſãctificatiõ, but aſcribe vnto mans merites, a portion of this his glory, while they affirme, that by well vſing of the firſt graces of God, wée may and do merite and deſerue the ſecond whereas the Lorde God teſtifieth by the
Ezech.37. Prophet Ezechiel, that hee will haue all nations to know, that it is hée, which ſanctifieth Iſrael vnto whõ alſo our ſauiour Chriſte hath recourſe in his prayer, when he ſaith, *Sanctifie them in thy trueth.* By

this hée declareth ý he desireth true sanctificatiõ & not coũterfet hypocrisie, for fained holines & dissembled sanctificatiõ, is worthily saide to bée double iniquitie. The corrupte nature of man without the spirit of God, is prone and readie vnto hypocrisie, and feigned holinesse, but all lying and dissimulation is abhominable vnto God, wherefore that his Disciples might please God, in true holinesse & righteousnesse before him all ý daies of their lines: He prayeth vnto his father, to sanctifie thẽ in his trueth. So shall they not seeke to mocke God, with holinesse pretended, and wickednesse intended: but studie to serue him with an vpright heart, vnfeignedly to seeke his honour, & walke in his wayes all the dayes of their life. Moreouer where hée saith, Sanctifie them in thy trueth, hée sheweth euidently, that as there is but one trueth, which is the trueth of God, so all other meanes and wayes of sanctification, then in his trueth, are false wayes and meanes, and that no true holinesse is attained vnto by them, but false holinesse, false sanctification, although it be neuer so well intended. For true sanctification

is only in Gods trueth. *Sanctifie them in thy trueth.* And this is the cause, that the Gentiles, in all their consecrations and blessinges, could neuer attaine vnto true sanctification, but were more & more polluted in them, because they presumed to seeke sanctification, without the truth of God. So that although euery thing which they toke in hand, and did, was prophane & vnholy, yet their Temples, their Gods, their sacrifices, their ceremonies, their whole religiō was most of all vnpure, vnholy, vngodly, yea, most of all filthy, detestable, and abhominable, and of all Christians to be abhorred & forsaken: because it was false holinesse, sanctification, and religion, which they held and practised. Euē so is it in the false religion, holines, & sanctification of the Papists, nothing is more abhominable & detestable, then ỹ which hath most of their false consecration, and is accompted of them most holy, as their holie water, their holie bread, their holie Candles, Crosses, and such like, and especially their holie Masse, wherof they make greatest account, and their holie Father, whom they name & affirme, not only to

be

be moſt holy, but to be holineſſe it ſelfe. But they will defend their coniured water, and other their Popeholy ceremonies, not to be falſe holineſſe, or vntrue conſecrations, for that they are ſanctified in the trueth of God, which is his worde, for all the creatures of God are ſanctified by the worde of God and prayer. Thus doth Briſtow take vpon him to defende, their exorciſing or coniuring water, ſalt, and ſuche lyke creatures, that they may ſerue to bee vnto ſaluation, both of bodie and ſoule. Although I might eaſily anſwere, that it is one thing to conſecrate, an other thing to coniure, yet who woulde beleeue, they ſhould be driuen to ſuch impudent ſhifts, and malicious wreſtings of the ſcripture, if they themſelues did not profeſſe it. For the ſenſe of the Apoſtles wordes, in that place where he ſaith, that al the creatures of God are good, and none to be reiected, being receiued with thankſgiuing, for it is ſanctified by the word of God and prayer: the ſenſe I ſay is manifeſt, to be vttered of all ỹ creatures of God, which are ſanctified vnto Chriſtians, by Gods worde, and 1. Tim. 4.

and by prayer, in the ordinarie lawfull vse of them, and especially of meates, forbidde by the teachers of deuilish doctrines, vnder coulour and pretence of holinesse, as they are of the Papistes, and not of consecrating or hallowing of creatures to the vse of religion, that they should be meanes to sanctifie men, which men (if the Papistes had any power of sanctifying of all creatures by that terte, and that coniuring were a way of sanctification, had more nede to be exercised and hallowed in their owne persons, euerie day, rather then to receiue sanctification at the second hande, from water, salt, Candles, Ashes, Frankencense, Garmentes, and suche lyke: altogether without the worde of God. For wee haue the worde of God to sanctifie the ordinarie vse of meates and drinkes, to nourish vs, of water to cleanse vs, of Salt to season our victuals, of Candles to giue light, of Garments to cloath vs, and so of the rest. But where haue we any worde of GOD to sanctifie any externall creatures, that they may sanctifie vs, excepte in the

vse

vse of the Sacramentes only? Wherefore this is a beastly abusing of the holie Scripture, to cloake that impietie, which can not possibly be hid. For the spirit speaketh euidently, ỹ in the later times, some shall depart from the fayth, attending to spirits of errours and doctrine of Deuils, speaking lyes in hypocrisie, hauing their owne consciences cauterized, or burned with a whot iron, forbidding to mary, and commaunding to abstaine from meates, which GOD hath created to be receiued with thãkesgiuing, of them that are faithfull and knowe the trueth, for all the creatures of God are good, and so forth. O (say the Papistes) this is spoken of the Maniches Tacianistes, Priscillianistes, &c. which affirme that GOD made not the worlde, nor instituted mariage, and not of vs. And thinke yée so easily to shift of so cleare a demonstration: when the spirite speaking euidently, giueth these euident markes of erronious & deuillish doctrine, which are found in you, as wel as in those olde heretikes. For you also forbid marriage and meates, to some men at al times, and to all men at some times, therefore at the

the leaſt wiſe, the ſpirit ſpeaketh euidently of Papiſts, as well as of Maniches, Eucratites and ſuch like. But if the text bee well marked, the ſpirite euidently, & principally ſpeaketh of you, and not of thoſe olde heretikes. For hee ſaieth, they ſhall ſpeake falſhood in hypocriſie. But the Maniches & ſuch like old heretikes, as denied God to haue made the world, & affirmed that mariage was of the inſtitution of the Deuil, did not ſpeak lies in hypocriſie, but open & manifeſt blaſphemy. But you Papiſts, that forbid mariage and meats, vnder coulour of greater holineſſe, you I ſay, doe ſpeake falſhood in hypocriſie, & therfore of you the ſpirit ſpeaketh euidently, that you are Apoſtates, & haue departed from the faith, that you attende vnto ſpirites of errour, & teach the doctrine of Deuils: that your conſcience is cauterized with hypocriſie, while you pretēd, that there is greater holines in one kind of meat then in an other, that fiſh is more holie then fleſh, or that to eate fiſh is a more holie abſtinence then to eate fleſhe, or that to eate fiſh on certaine dayes is a meritorious faſting, while you pretende abſtinence from mariage to be a neceſſarie ſanctification, required

quired of the Ministers of the Churche, which the worde of God requireth not: as though you could better see what were cõuenient and necessary for the Pastours of Gods Church, then ỳ holy Ghost, which alloweth them for perfect good Pastours, which being husbands of one wife, haue al other qualities & cõditions by the Apostle described. This is manifest hypocrisie, and fayned holines, & therfore in your prohibition of meates & mariage, you speake falshood in hypocrisie, then of you Papists the holy Ghost most euidently, most directly, & most properly doth prophecy. & nothing so euidently, directly & properly of the Maniches, Tacianistes, & such other auncient heretikes, as did speake falshood in open blasphemy, in saying, that the creatures of the world were naught, as made of the euill God, of whom also they blasphemed, that mariage was ordeined. Wherfore it will not serue your turne, to turne it ouer vnto such open blasphemers, while you say: wee acknowledge mariage to be the honorable institutiõ of God, & a Sacramẽt, we cõfesse Gods creatures to bee good, for this is to speake falshood in hypocrisie, whers as in deede, you refuse the creatures of

flesh

flesh in your fayned holy fastes, because the land was cursed, but not the waters, and while you exercise and coniure them as though they were possessed of the Deuill, and by your exorcisms take vpon you to adde vnto them an other holines, & power of sanctification, then either god gaue vnto them by his creation, or doeth allow to be giuen vnto them by his word and by prayer. And whatsoeuer like hypocrites you speake, in the commendation of marriage you forbid ý same, to all that receiue your most holy orders, as vnpure, as vncleane for them as ý which should pollute & defile those holy orders and ceremonies, that are ministred by them that are ordeined, abusing ý saying of the Apostle. They that are in ý flesh cannot please God. Vnderstanding by them that are in the flesh, maried men, wherof it followeth, that no maried mã can please God. And this doth Syricius Bishop of Rome, reason agaynst mariage, in a certaine Epistle, if it be not counterfeited in his name. Wherefore to conclude this matter, the Papistes vnder coulour of sanctification, which is only in the trueth of Gods worde, forbidding meates

Rom. 8.

In Epist. ad Himer.

meates and mariage, which is contrarie to Gods worde, doe shewe them selues to be the verie limmes of Antichrist, vnto whom that great Apostacy and defection should be made, from Christ, whereof the Apostle speaketh in the second Chapiter, of the second Epistle to the Thessalonias. And thus much concerning the first parte.

Nowe touching the seconde parte, the wordes are these. *Thy word is the trueth:* 2. *Thess.* 2. Which words are needfully added, by our Sauiour Christ, that seeing hee prayeth, that his Disciples might bee sanctified in ỹ trueth, they might know precisely, what is the trueth. For such is the blindnes, ignorance, and errour of mans corrupt nature, that although it be confessed, that GOD requireth trueth in the inwarde partes, as the Prophete sayeth: yet can not man see, knowe, or finde out, what is *Psal.* 51. that trueth of holinesse which pleaseth God. And yet such is his arrogance, that notwithstanding it be Gods truth, wherein wee must be sanctified: man will presume, to assigne it and determine it, without reuelation from God, euen out of the visions of his owne brayne, euen out of

his owne imagination. So that if hée once conceiue an opinion, hée will haue it to bée taken for a certaine trueth, and vndoubted knowledge. Therefore our Sauiour Christ, that neither the worlde should triumph in their blinde errors, nor his Disciples whom he hath chosen out of the worlde, should be ignorant of the truth: doeth in verie plaine termes decyde the matter, and taketh away all ambiguitie and doubt, saying. Thy worde is the trueth.

By which saying wee learne, that there is no truth in matters appertaining to saluation, to Gods glorie, to our sanctification, but that which is reuealed by God. For although in matters pertaining to this worlde, and this present lyfe of man, much truth may be founde out by studie and sharpenesse of wyt, by experience and by demonstration, as in the sciences of Arithmetike, Geometrie, Philosophie, and other Artes: yet this trueth, whereof our Sauiour Christe speaketh, wherein hée prayeth, that his Disciples might bée consecrated, that they might please God, by no sharpnesse of witte, by

no

no diligent search, or studie, by no experience, or demonstration of any science can be founde out, without the reuelation of God, and the authoritie of his holy word. And therefore the Apostle Saint Paule testified of all the wise men and Philosophers of the worlde, that they became vaine in their disputations, and their ignorant heart was full of darknesse, and they became starke fooles. Also that the worlde by wisedome, knewe not the wisdome of God, as it is written, where is the wise? where is the learned? where is the disputer of this worlde? Yea GOD hath turned the wisedome of this worlde into foolishnesse: So that although it swel neuer so greatly in opinion of knowledge, yet it can not attaine to the knowledge of this trueth. Wherefore the reuelation of Gods worde, is necessarie for all them, that shall bee made partakers of the trueth, of the lyfe to come. The trueth of matter perteining to this life, is opened by GOD in the worlde, and in the men of this worlde: but the trueth of the life to come, is not in the power of man to finde out, but commeth al-

Rom. 1.

1. Cor. 1.

together by the reuelation of God. For it is hidden in God, vntill it be vttered by him, therefore it is only his goodnesse and mercy to disclose, those secret hidden mysteries of his kingdome vnto his elect and chosen children outwardly by his worde, and inwardly by his spirite: of which the one beareth mutuall testimony vnto the other, that wee may knowe the worde of God by his spirite, and his spirite by his worde. Now seeing the Lord God hath opened his holie mouth to speake vnto vs, & declare vnto vs by his holie worde those thinges, that wee by our wittes could neuer haue found out: wee must giue this honour to his holie worde, that as he hath vttered thereby nothing but the trueth: so hee hath vttered thereby the whole & perfect trueth. So that whatsoeuer is necessary for vs to be sanctified vnto gods pleasure and our eternall felicitie, all that is conteined in the trueth of God, and that trueth of God is none other but euen the same, which is reuealed by his holy word. Wherefore as it is damnable curiositie to enquire of the trueth of God further then God hath reuealed and shewed by

his

his worde: so is it execrable blasphemie, to accuse his worde of imperfection, as to say, all trueth is not reuealed thereby. For what great commendation shoulde our Sauiour Christ in this declaration, giue vnto the worde of God if when hée sayeth. Thy worde is the trueth: hée shoulde meane no more but that Gods worde is true, whereof no man that acknowledged God did euer doubt. But when hée saieth, vnto his Father, Thy worde is the trueth: vndoubtedly hée meaneth as much, as though hée had said: There is no trueth in the worlde concerning sanctification, but only in thy truth: and in thy holie worde, is conteined all trueth, necessarie for mans sanctification, and consequently for his eternall saluation. The worde of God therefore is a perfect trueth, conteining all trueth, and teacheth the whole trueth. And whatsoeuer is not conteined and taught in the worde of GOD, it is no trueth, but falshod and errour: which thing the wise man verie well considered, when hée saide. Adde nothing vnto his wordes, lest hée reproue thée, and thou be found a lyar, *Prouer.30.*

lyar. For seeing euerie man by nature infected is a lyar, except hee speake agreeable to the worde of trueth, hee can speake nothing but a lye. Wherefore no man can speake the trueth, but hee whiche speaketh the worde of trueth: So that to adde vnto the trueth, which is perfect in it selfe, is to inuent a lye, and to prouoke the wrath of God. The wise man therefore, did wisely ponder the nature of Gods worde to bee most absolute & perfect, wherevnto nothing coulde be added, but that shoulde deserue reprofe of God, and argue the Authour of that addition to be a lyar. So that it is nowe cleare and out of controuersie, with all them that haue any sparke of the feare of God: that the worde of God is most perfect in it self, and containeth all truth necessarie or conuenient for men to knowe. Yea, the Papistes them selues will not greatly sticke with vs, in this point, but that all trueth is taught by the word of God.

But what vndoubted testimony wee haue of the worde of GOD, there is the chiefe pointe of the controuersie betweene

betweene vs. The Papistes themselues will not nowe greatly striue with vs, that the worde of God is perfect, and that all trueth is taught by the worde of God only: but they will not acknowledge, that the holie Scripture of GOD is the only vndoubted externall testimony of his worde. And hereof arise contentions and controuersies, about so many questions as bee in variance betweene vs. Because wee holde that the holie Scriptures inspired of God, doe containe a full and perfect enstruction of all things necessary for vs to knowe, to the attaining of euerlasting lyfe. The Papistes holde the contrarie, that all trueth necessarie to saluation is not taught, by the worde of GOD: but that wee haue other testimonies of the worde of GOD beside the holie Scriptures.

And herein they are so confident, that vnder colour of some thinges taught by other reuelation, then that which is contained in the scriptures, they doubt nothing at all, to thrust vpon vs suche doctrines as are cleane contrarie to

the ſcriptures, as the religious vſe and worſhipping of Images, the forbidding of marriage and meates, the robbing of the laye people of the one halfe of the Lordes Supper, I meane the Sacrament of his blood, and ſuche lyke matters as bee moſt directly contrarie, to the word of God, expreſſed in the holie ſcriptures. As though it were poſſible, that GOD ſhoulde haue one worde written, and an other vnwritten, which is contrarie to that which is written, whiche gappe beeing once layde open, what certeintie of trueth can wee haue in the worlde? In vayne was it ſaide by our Sauioure Chriſte, vnto his Father, for our inſtruction. *Thy worde is the trueth*, if there bee not a certayne and perpetuall teſtimony of that worde, which is alwayes lyke it ſelfe, alwayes the ſame, and whereunto all thinges that are good doe agree. For vnto trueth all thinges are conſonant in it ſelfe, but falſhode by and by is contrarie vnto trueth, and often times vnto it ſelfe. The worde of God written, ſaieth expreſſly, Thou ſhalte not

not make to thy ſelfe) in the vſe of religiõ, becauſe it is a commandement of the firſt Table) Any grauen image, or likeneſſe of any thing, thou ſhalt not fall downe to them, and worſhip them. This notwithſtanding the Papiſtes will beare vs in hand, the worde of God vnwritten ſaieth the contrary, thou ſhalt make to thy ſelfe grauen images, for religion, thou ſhalt fal downe to them, and worſhip them. The Scripture telleth vs, by a cleere reuelation of the ſpirit, that it was the doctrine of Diuels to forbidde meate and marriage, for holineſſe, and religion. The Papiſtes tell vs that it is the Churches authoritie, which is equal with the ſcriptures, which forbiddeth meats & marriage. The trueth written ſaith: Drinke yée all of this, & they dranke all of it, Let a man examin himſelf and let him eate of this bread, & drinke of this cup: But the vnwritten veritie of the Papiſts, ſaith in the *Conſtantian* councell. The laye people ſhall not drinke of that cuppe at all, but the Prieſtes only. Theſe contradictions cannot poſſibly bee both true, wherfore wee muſt needes hold it for an vndoubted principle, ỹ whatſoeuer is

contrary to the woꝛd of god, wꝛittē is not the woꝛde of God, becauſe it is not true. Foꝛ although Papiſts are not ſo courteous, to the holy ſcriptures, to acknowlege that they are perfect, and doe containe at the full, all truth neceſſary foꝛ vs to bée knwne foꝛ our ſaluation: yet nature her ſelfe denieth vnto them this hoꝛrible abſurditie, that any thing contrary to truth, ſhoulde bée true. Seeing theꝛefoꝛe they dare not foꝛ ſhame ſay, the ſcripture is vntrue: let them bée aſhamed to auouch any thing foꝛ truth, which is contrary to the Scripture. And albeit it were (as they ſay) that they had another woꝛde of God, beſide that which is wꝛitten in the bookes of the Canonicall Scripture: yet were it madnes to make it contrary to the Scripture, and blaſpemie to make it of greater authoꝛie then then the Scripture. Foꝛ the woꝛde of God howe euer it bée expꝛeſſed, is alwayes of equall authoꝛitie. Theꝛfoꝛe to boaſt of ſuche a woꝛde of God vnwꝛitten, as ſhoulde bée of authoꝛitie to abrogate the woꝛde of GOD wꝛitten, oꝛ to controul the ſame, oꝛ to diſpēſe with any commaundement of the ſame, otherwiſe

then

then the same written word alloweth: is a blasphemous bragge of satanicall pride, and can bee no suer testimonie of ỳ truth of Gods worde. Such is the presumptuous boasting of the Papistes, concerning the authorie, of their tradition, of their church, of their Pope, which they aduance so highly, as ỳ they bee of power to change what pleaseth them in the worde of God written, to dispose with what preceptes they list, yea euen those, that nature her self will not dispense withall: which brag, what other thing doth it import, but that they haue a worde of God in their tradition, Church, or Pope, which is of greater authoritie then the word of God writtẽ in the holy scriptures, which is plain in that they challenge authoritie, not only of interpreting of Scriptures, as they liste, against grãmer, against the propertie of the tongue, against reason, against ỳ scripture it selfe, in other places, against the plaine circũstãces of the same places: but also to giue credit & alowãce, euer to ỳ holy scriptures thẽselues, ẅ should haue no credite of thẽselues, but by meanes of their approbation and authoritie: which is so great,

that

that it is of power, to giue equall credite vnto ỳ Apocrifall writings of men, which the holy Scriptures inspired of God, vpon which ground they haue receiued into the Cannon of the holy Scriptures, the Apocrifall bookes of Ecclesiasticus, Tobye, Iudith, Machabees, and such like, to bee of equall authorie and credite, with the bookes of the Lawe, the Prophetes, and the Psalmmes, and with the Gospels, and Epistles of the new Testament: although they confesse that the Church of God before the incarnation of Christ, did alwaies take them for the Apocrifall, and none otherwise were they taken of the Churche of Christe, for many hundred yeres after his passion. But this is to farre out of square, that they are not content most iniuriously to accuse the holy Scriptures of imperfection and vnsufficiencie, but they will glory of Gods worde to be in their possession, of greater authoritie, then that which is contained in the holy scriptures. Well, let that passe, and let vs see whether wee haue not sufficient testimonie in the holy Scriptures, to prowe that they are perfect and sufficient and that the

worde

word of trueth contained in them, is a full and absolute rule of all doctrine necessarie to eternall saluation. The Lorde by Moses chargeth, that only which hee commaunded, & Moses did write, to bee practised. Therefore the worde written was a sufficient instruction for any thing that shoulde bee done to the pleasure of GOD and peoples saluation. Also hee forbiddeth them to adde any thing to it, or to take any thing from it, which hee had deliuered in writing, wherefore there was no want, there was no superfluitie in that written worde. The Prophet Dauid in an hundred places of his Psalmes, extolleth the vtilitie, sufficiencie, and perfection of the same lawe of God written. Euery verse almost of the 119. Psalme doth set out the excellencie of that doctrine The prophet Esay sheweth ỳ the people of god for al questiõs must resort to the law and to the testimonie. The Prophet Malachy, which was the last of the Prophets that god sent to teach by reuelation extraordinary, referreth the people vnto ỳ law of Moses, as sufficient to direct them vntill the comming of Christe. Abraham

Deut. 12.

Deut. 4. & 12.

Esaye. 8.

in

in the parable of Luke 16. sendeth the rich mans fiue brethren vnto the Lawe and Prophets, as sufficient to teach them that they come not into the place of torments. Our Sauiour Christ himself, willeth the Iewes and all them that will know him, to search the Scriptures. Search the scriptures (saith he) for in them loke to haue eternall life, & the same are they that beare witnesse of me. But perhaps you wil say, they were deceiued in that they thought to attaine eternall life, by the doctrine of the scriptures, as alone being sufficient. The heare what our sauiour Christ affirmeth in this same prayer. This is eternall life ỹ they may know thee the only true God & Iesus Christe whom thou hast sent. But the knowledge of God & Christ are sufficiently to bee learned out of the holy scriptures: therfore ỹ doctrine of the holy scriptures is sufficiẽt, to the attaining of euerlasting life. S. Paul saith, ỹ what thinges soeuer are written before, they are writtẽ for our learning, ỹ through patience and comfort of the scriptures, wee might haue hope. This is little to the purpose, will some Papist say, that all the scripture is for our learning, seeing it is not thereby

Iohn. 5.

Iohn. 17.

proued, that it is sufficient for our learning. No sir, but mark the end of this learning, that wee may heare by the scripture this, that we may haue hope. And know you not, that hope maketh not ashamed: That by hope we are saued? Seeing then wee may haue sufficient learning by the scripture to haue hope, & by hope wee may haue saluatiō: is it not manifest, ỹ by holy scriptures we may be abundantly instructed vnto saluatiō. And what nede we any far fetched arguments, when the Apostle saith in expresse words, the scriptures are able to make vs wise vnto saluatiō. They are the very wordes of the holy Ghost, vttered by S. Paul vnto Timothie, when he cōmendeth, ỹ from his infancie, he had learned ỹ holy scriptures, which are able (saith he) to make thee wise vnto saluatiō, through the faith of Iesus Christ. Would any mā think after so manifest a testimonie of ỹ holy scriptures brought forth for the sufficiēcie of ỹ holy scriptures, that the papists durst for worldly shame, although they be void of the feare of god, to cōtinue in their impudēt paradore ỹ all truth is not taught in the holy scriptures? That the holy Scriptures, doe not containe the whole truth of gods word in such perfectiō

Rom. 5.
Rom. 8.

2. Tim. 3.

but that wée muſt receiue ſome parte of the woꝛde of God, out of ſome other teſtimonie, which cannot bée pꝛoued out of the holy ſcriptures. There is none ſo blind as the obſtinate that will not ſée. But who ſo hath a care of eternall ſaluation, will ſéeke it in none other woꝛd, then that which is compꝛehended in the holy Scriptures, ſéeing by witneſſe of Gods ſpirite, they are able to make vs wiſe vnto ſaluation, which coulde not bée truely ſaide, if there were any trueth neceſſarie to ſaluation, which were not to bée found and ſufficiently pꝛoued by the onely authoꝛitie of the holy Scriptures.

2. Time. 3. Finally, the ſame Apoſtle ſaith in the ſame place. All the ſcripture is inſpired of God, & is pꝛofitable to teach, to impꝛoue, to coꝛrect, and to inſtruct, in righteouſnes, that the man of God may bée abſolute, being made perfect vnto euery good woꝛk. Coulde any thing be ſaid more fully to expꝛeſſe the perfection of the holy ſcriptures, oꝛ to pꝛoue that all true doctrine is contained in them. Tuſh ſay the Papiſtes: this is nothing to pꝛoue that the woꝛd of God, oꝛ all true doctrine is perfectly contained in

in the Scriptures. Yée saith the Scripture is profitable to teach, hée saith not, it is sufficient to teach. Many thinges are profitable and good helpes, which yet bée neither necessary, nor sufficient, and suche a thing is the scripture without the which the Church hath cõtinued nére two thousande yéeres, and so might haue continued still, but that God hath added the aide of the Scriptures as profitable to teache, to improwue, to correct, and instruct, and yet it followeth not, that the Scriptures alone, are sufficient and able to instructe a Christian man in all thinges that it is néedefull for him to knowe. But there bée other testimonies of Gods worde, whereby many thinges are taught, which are taught in the scriptures, and yet bée as necessary to bée knowne & practised of Christians, as any taught in the Scriptures. What things are these I pray you? They will answere the misterie of the blessed Trinitie, the sacraments of the Church, the baptisme of infants, the perpetual virginitie of Mary and such like. Concerning the mysterie of the blessed & everlasting Trinitie, if it were not plainely taught, &

inuincibly prooued by the holy scriptures: the Church in old time labored in vaine to proue it and defend it out of the Scriptures against so many heresies as Satan raised vp against it. But they wil vrge vs to shew, where we finde the Trinitie once named in the scriptures? A perillous question. Wee finde three persons of the Godhead plainly and perfectly distinguished by the holy Scriptures: then what vnreasonable beast is hee that will contend of the name, whē the thing is certain? Likewise I say of the name of sacramēts, although it be not applied in the Scripture vnto baptisme & the Lords Supper: yet that which is the definition of a sacrament, is clerely in the scripture auouched of these misticall actions. The name of Sacrament is borrowed of the Latine speech, in which no part of ỹ scripture was first writtē. As for ỹ baptism of infāts, I shal haue occasiō to speak of it hereafter. In ỹ meane time, I say, the papists are very fauourable vnto ỹ Anabaptists, whilst affirme ỹ baptisme of infants cannot be proued out of the holy scriptures, & so strengthen them in their heresie. Touching the perpetuall virginitie of Mary, if it be needful to saluatiō that

it

it should be knowne of euery Christian, it is vndoubtedly taught in the scriptures if it bee not taught in the scriptures, it is nothing necessary to euerlasting saluation. For to stop the mouth of this impudent and arrogant cauiller, against the sufficiencie of the holy scriptures, the holy Ghoste had immediatly before prouided: where the Apostle shewing what vtilitie he spake of, namely that which is both necessarie and sufficient, said that the scripture was able to make a man wise vnto saluation. Therefore the Scripture is so profitable, that it is also necessary to giue knowledge of saluation. And it is so profitable ẏ it is also sufficient, & able to minister abundance of heauenly wisedome, to the attainment of eternall saluation. O blinde & shameleſſe cauillers, ẏ cannot or will not see ẏ is written in the verse immediatly going before, able to put ẏ whole matter out of cõtrouersie. But let vs yet cõsider more of their shameles shifts. Admit the papists see not these words going before & shoulde not bee vrged with them. Doth not this very text in wch the apostle cõmendeth ẏ vtilitie of ẏ holy scriptures: set forth also the sufficiencie of the same?

Doth not the Apostle say, the Scripture is so profitable, that the man of God therby may bée perfect and throughly instructed vnto euery good worke? Who woulde require greater perspicuitie or plainnes, if hee meane to set his beleefe, and not to maintaine his error? Yet sée what Cobwebs the spider weaueth to couer ỹ light, of this text from the eyes of the ignorant, and such as wilfully bée obstinate. The man of God saith hée, in this place is not taken generally for euery godly man, but specially for the Minister of the Churche, the Minister of God. Therefore although the Minister of God may bée made perfect by the doctrine of the Scriptures, it followeth not that euery man may bée so likewise. Albeit the Minister hath his whole duetie taught by the holy Scriptures, yet hath not euery one of the people his dutie throughly taught in the Scriptures, that hée may bée made perfect and prepared to euery good worke. For euery good worke in that place, doeth signifie the whole worke or office of the minister only, and not of the people also. What can wée answere to this?

First

First I am content to vnderſtande the man of God in this text, ſpecially for the miniſter of God, as the quarreller ſaith: and what haue wee loſt therby? The ſcripture is ſufficient to make the miniſter of god perfect, which hath ỹ charge of all the people, to make them perfect, and therefore, yea much rather it is ſufficient, to make euery one of the people perfect and throughly inſtructed to euery good worke. For what is the office of the miniſter of God, is it not to teach, to improue, to correct, to inſtruct in righteouſneſſe. The ſcripture is profitable for al theſe purpoſes euen vnto the perfection of the man of God, therefore there wanteth nothing of ſufficiencie in the holy Scriptures. For what ſhall hee teach, but true doctrine? and howe is the Scripture profitable to make him perfect vnto doctrine, except it bee able to teache him all true doctrine? What ſhall hee reproue but errours, & hereſies, if the Scripture bee not able to conuince all hereſies and falſe opinions touching religion, how is it able to make him perfect to that part of his office, which cõ-

sisteth in reprouing and conuincing of errors, and Heretikes. Againe, what shall hée correct, but vices and sinnes, that are committed against Gods commandements? But howe shoulde hée bée able to correct them by the Scriptures, if whatsoeuer is sinne may not be reprehended and condemned by the authoritie of the scriptures?

Finally, howe shall hée instruct in righteousnesse, to the perfect discharge of his office, by the proper, ablenesse of the scriptures, if there bee any works of righteousnes acceptable vnto God, which are not commanded or cõmended in the holye Scriptures. Thus you sée, the myst easily driuen away, & the cléere light of the truth gloriously shining to the shame & confusion, of al the enimies of the holy scriptures among whom the papists are not the lest, which in no sauce can abide, that the holy scriptures inspired of god should bée sufficient to testifie so much of Gods worde vnto vs, as should be necessary to saluation of our soules. but being thus shamefully ouerthrowne, & put to flight, will they giue ouer and yéelde to the truth? No

they

they are frozen in the dregges of their error. They will not cease to quarrell, vntil they leaue to liue. For what other starting hole haue they now trow you, to auoide the force of the truth, inforcing the sufficiencie of the scriptures by this testimonie of the holy Ghost? For soth they say that Saint Paules wordes are not to bee vnderstood of all the whole Scripture, but of euery booke, yea of euery text and sentence of the Scripture, which is profitable to teach, to improue, to correct, to instruct: but all true doctrine is not taught in euery booke or sentence of the Scripture. therefore the sufficiencie of the scripture is not taught by this text. I marueil they say not that Saint Paule speaketh of euery worde, sillable, or letter ỹ is written in the Bible, in which is some profite to teach, to improue, to correct, and instruct, but not to teache all thinges needefull to bee knowne. They might as well say, that Saint Paule speaketh of euery singular worde, as of euery particular booke, & seuerall sentence of the scripture. But howe can it bee proued that he speaketh not of euery booke or sentence

seuered from the rest, but of the whole body of Scripture? Nay, what is more easie to proue then that? When hée speaketh of the Scripture, so as it is able to make the man of God absolute, and perfectly instructed vnto euery good worke, or vnto the whole good worke of his ministerie. Euery seueral booke, and much lesse euery sentence of the scripture is not able to make the man of God perfect in all partes of his office, nor throughly prepared vnto euery good worke, therefore it is most euident, that the Apostle speaketh not of euery seuerall booke or sentence, but of the whole body of the holy Scriptures, in which Timothy was instructed, and which he said before, was able to make him wise vnto saluatiõ. For neither euery sentence nor euery booke of the holy scripture, doth containe sufficient wisedome vnto eternall saluation, but the whole body of scriptures is able to make any man wise vnto saluation, through faith in Iesus Christe. Therefore it is certaine, that this text is to bée vnderstood of the whole Scripture, and that worde πᾶσα γραφὴ, is so to bée translated, the whole scripture

or

or all the ſcripture, and not euerie ſcripture. But yet blinde malice, cannot ceaſe to rayſe a duſt, to blemiſhe the glorie of Gods truth perfectly expreſſed, in his holy ſcriptures. This text (ſaieth the Papiſt) was written by S. Paule, before the new Teſtament was put in writing, and receiued in the Church. Therefore it muſt nedes be vnderſtood of the ſcripture of the olde Teſtament only. Wherefore it is not like, that Saint Paul would affirme, the olde Teſtament ſufficiently to cõtain the worde of God. For then the addition of ſo many bookes of the newe Teſtament, were altogether ſuperfluous, which abſurditie that wee may auoide, wee muſt nedes ſay, that Saint Paules meaning was to teache vs that euerie ſcripture is profitable, but not that the whole ſcripture as it was at that time, was ſufficient. So that there is no text, to proue, that the whole ſcripture as it is now, containing both the old and new Teſtament, is ſufficient for a Chriſtian mans perfect inſtruction, but that hee muſt receiue the worde of God from the Churches mouth, although it be not regiſtred in the old Te-

ſtament or the newe. This argument being of a late inuention, pleaſeth the Papiſtes out of meaſure, inſomuch that they clappe their handes at it, and thinke themſelues clearly diſcharged of that Texte. But howe vayne, howe fooliſhe, howe ridiculous it is, and vnworthie of any mans eſtimation, I will plainly open vnto you. Firſt it is not denyed but Saint Paule in this texte, ſpeaketh eſpecially of the ſcripture of the olde Teſtament, not only becauſe all bookes of the newe Teſtament were not then written, although many were, but alſo becauſe the apoſtle ſpeaketh of that ſcripture in knowledge wherin Timothie had bẽn brought vp from his infancy, which ſhould be none other but the lawe and the Prophets, the ſcriptures of the olde Teſtament. But if it may bee proued that the ſcripture of the olde Teſtament did ſufficiently containe the worde of God, as it hath bẽne proued alreadie, to make men wiſe vnto ſalnation, then much more abundantly the ſcripture both of the olde and new Teſtament, containeth the whole counſell of

God,

God, a perfect truth, euen that worde of God, which our Sauiour Christ in this his prayer affirmeth to be the truth. For of all the reasons that euer I heard, this that nowe pleaseth them so much, is most worthie to be laughed at, and hissed out of all Christian Schooles, not only by learned men, but euen by women and children. If the scripture of the olde Testament be sufficient (say they) the new Testament is superfluous. Is there no mean betweene sufficiency and superfluitie? A man that hath wherewith to prouide him selfe of meate and drink, apparell and lodging of the meanest sorte, hath sufficient for his liuing. But if any thing be added to this sufficiency, wil you say it is superfluitie. Is there no vse of riches, or abundance aboue sufficiency, but it is by & by superfluitie. The scripture of the olde Testament cõtaineth the word of God sufficiently for mens saluation, but the newe Testament added therevnto, containeth no new substance or matter of doctrine, or article of beliefe, necessarie to saluation, but the same auncient and eternall worde of God most richly, most plentifully, most abundantly. Where-

Wherefore that the Apostle giueth the commendation of sufficiency, vnto the scripture of the old Testament, yet so far of, that it should hinder the credite of the whole scripture, which nowe the Church enioyeth, that it doeth a great deale more magnifically set forth the vnsearchable treasures of Gods wisdom and holy word, reuealed more at large, more plainly, and openly set forth in the time of the Gospel, then it was reuealed or set forth vnder the law. Wherfore we may not reason wt the papists if the scripture of the old testamēt had bēn sufficient, the newe should haue bēne superfluous, but contrariwise, if the olde Testament were sufficient, the scripture of the newe and olde together must nēdes be abundant. That the scripture of the old Testament contained sufficient instruction, vnto eternall life, hath bēne proued alreadie sufficiently, and yet for more clearnelle, I will adde other reasōs and authorities, to proue the same richly and abundantly. The whole doctrine of the Gospell of Christ, is contained in the scriptures of the olde Testament, which is sufficient for a Christian mans instruction, therefore there is no want, nor imperfection,

perfection, no vnsufficiency, of the substance of doctrine, in the scripture of the olde Testament. Saint Paule in this verie place, exhorteth Timothy to continue in those thinges whiche hée had learned, and whiche were committed vnto him: knowing of whome hée had learned them, namely of the Apostle, and secondly of the holy scriptures, in which hée had béene instructed from an infant, which were able to make him wise vnto saluation. Sée you not here most plainly, that the same thinges which Timothy had learned of Paule, and which were committed vnto him, that hée might perfectly fulfill the worke of an Euangelist (which cannot be excepte hée preache the Gospell perfectly) were contained in the scripture of the olde Testament, which hée had knowne from a childe, which Scriptures were not able to make him or any man wise vnto saluation, excepte they contained all articles of Christian doctrine, which a christian man is bound to know and beléeue. And therfore vpon this ground, hée inferreth, that the whole scripture is profitable to furnish the man of God vnto all partes of his office, and to make him perfect vnto euerie 2. *Tim.* 3.

good

good worke. Beside this, the holy Ghost in
Act. 17. the Actes of the Apostles, commendeth the
Berhæans, that they receiued the word of
God, with all readines of mind, daily sear-
ching the scriptures, if these thinges were
so as ỳ Apostles preached. Mark this text
diligently, they receiued the word of al re-
dines, as it was preached by the Apostles:
but they admitted nothing for the word of
God, but that they found, to haue grounde
and cõfirmation in ỳ scriptures, in ỳ law,
& the prophets: wherfore the apostles prea-
ching ỳ Gospel, preached none other word
of god, but that which was cõtained in the
scriptures of the old Testamẽt. For if they
had preached any vnwrittẽ verities, howe
should the Berhæans haue found the same
in the scriptures? And what speak I of the
Apostles: euen their lord & maister, ỳ sonne
of God, the word of God, the truth of God,
offereth his whole doctrine to be tried by
Ioan. 5. the scriptures of the old testamẽt. Search
ỳ scriptures (saith hee) for in thẽ you think
to haue euerlasting life, they are the same,
ỳ beare witnes of mee: Hee testifieth also, ỳ
all things that are writtẽ of him in ỳ law,
& the prophets, & in the psalmes, must be &
Luk. 24. were fulfilled. And whẽ he authorized his

Apo-

Apostles to preach ỹ Gospel, & performāce of all things that were written in the law & the prophets. He openeth their vnderstāding that they might vnderstād the scriptures, which contained the worde of God perfectly & sufficiently, although the same in the new testament & doctrine of fulfilling, be set forth more richly, more plentifully, & more plainly. And lest you shoulde think this sufficiency of the scriptures, to haue been only after all the bookes of ỹ old testament were written, which were many hundreth yeeres frō the first to the last. So that from Moses vntill Malachy, or from the beginning of the worlde vntill Malachies prophecy, was receiued, there was no sufficiency of true doctrine contained in the scripture: I will plainly proue vnto you, that frō the time that the worde of GOD was first deliuered in writing, there was sufficiency in that scripture for the perfect instruction of the church of that time. And what soeuer bookes of scripture were afterward added, was but a larger opening, and playner demonstration of the same, as GOD in wisedome and mercy ỹd see it conuenient and necessary,

for

for euerie age of the Church, and his people liuing in those times. The fiue bookes of Moses was the first scripture, that was deliuered vnto the Church, which contained a perfect and most sufficient doctrine of all thinges to be knowne and done, of that people, for the attainment of eternall life: the other bookes that followed, were but enlargementes and interpretations of the same doctrine, that was contained in those fiue bookes. For if they had bene additions of any newe doctrine, they had bene contrarie to the prohibition of the same law, and subiect to the curse of God. Yea the principall triall of all Prophetes, that succeded, was by the same lawe. Insomuch that if a Prophet, or dreamer of dreames did arise, which taught an other God, or an other worship of God, not set forth in the lawe, hee was thereby disbryed, to be a false prophet, although he could tell before of thinges that came to passe, or worke myracles. This argued sufficiently the perfection of the doctrine contained in that lawe, against which no signes or miracles, should be credited. Also Iosua in his exhortatiõ made vnto ỹ people

Deut. 13.

after

after that hée had deuided the lande vnto them, chargeth them to obserue and doe all that is written in the booke of the lawe of Moses, that they turne not there from, neither to the right hande, nor to the left, that is they doe neither more nor lesse, but that is written in the holy scripture, therfore the booke of the lawe of Moses was perfect and sufficient, for the instruction of that people. And what sayeth our Sauiour Christ vnto the Saduces which receiued no parte of the olde Testament but only the fiue bookes of Moses? Doeth hée not say, they erred, because they knowe not the Scriptures and power of God? And what Scripture? but the scripture of those fiue bookes, out of which hée doeth so pithily and effectually proue the article of the resurrection of the dead, that hée stopped the mouthes of those obstinate and arrogant heretikes. And who doubteth? but euen as that one article of the resurrection, was by our Sauiour Christ so substantially proued, so all other articles of Christian beliefe, by that diuine wisedome of his, might as necessarily bée concluded out of those fiue

bookes of Moses. This alwayes is to be remembred, that it was neither necessarie nor conuenient, for the Church of those times, vnto which these bookes alone were committed: to vnderstand or know, these articles of our belæfe so plainly, so distinctly, so largely, as they were after reuealed by the Prophets, & especially by the scriptures of the new Testament. But that al necessary points of saluatiõ, & euery thing there to belonging, was sufficiently & perfectly set forth in those scriptures, which the wisdom of God thought to be conuenient for their instruction: So ỳ they shoulde not depend vpõ the vncertain credit of mẽ, but alwaies haue the touchstone of Gods word contained in his holy writing inspired by his spirit, to trye & examine all doctrines & teachers thereby. But now ỳ wee haue shewed, that the holie scripture is a sufficient & most plẽtifull testimony of the word of God, let vs see, what other witnes of Gods word, the Papists woulde thrust vpon vs. The word of God (say they,) beside ỳ which is contained in the scriptures, is continued also partly by tradition, partly is reuealed by the sentence and oracle of the church, & of the chiefe shepheard therof which is the Pope, all which is of equall,

authoritie and certaintie, with that which is contained in the holie scriptures. And first concerning tradition: the scripture it selfe, doth testifie, that it is to be receiued, whether it be by writing, or vnwritten. For so the Apostle cõmaundeth the Thessalonians, saying: Hold fast the traditiõs, which you haue learned, whether it be by word of mouth, or by our Epistle. So say they, the scripture it self commandeth vnwritten verities, & traditions, beside the scripture, to be holden fast, and not to bee despised: therefore the scripture alone is not sufficient, to teache vs the worde of truth, but we must also leane vnto vnwritten traditions. There is no Papist almost, that openeth his mouth, or setteth his pen to paper, to defend tradition, but this is the principall bulwarke, to maintain vnwritten verities receiued by tradition. A fore place I promise you. But of which if you will gather rightly, you must thus cõclude. Saint Paul had taught the Thessalonians, partly by preaching, and partly by writing, and taught the truth in both necessary to be reteined, therfore the holy scripture doth not contain al doctrine needful vnto saluation. Or thus, S. Paule *2. Thes. 2.*

in one or two Epistles, had not comprehended all necessarie truth, therefore all necessary truth is not comprehended in all the bookes of the scripture.

For hée speaketh not of traditions, that were no where written, but not written in his Epistle. Signifying whatsoeuer hée did deliuer vnto them, either by worde of mouth, or by his Epistle, was the truth of GOD, whiche they were bounde to beléeue, and yet hée deliuered nothing for any doctrine of salnation vnto them, but that whiche hée confirmed by the scriptures of the olde Testament, as it is manifest by ỹ which S. Luke reporteth of their neighbours the Berthæans which dayly searched the scriptures, if those thinges which Saint Paul taught, were eũe so. Wherfore this place doth nothing fauour vnwritten traditions, ỹ are altogether beside the holie scripture, but only such as are not contained in the first & second Epistle to ỹ Thessalonians, but were preached by S. Paul, and tried by the scriptures. The strongest bulwarke being thus rased & made euen with the ground: what force can there bée

in

in their other feeble fortreſſes? why do you ſo exclaime againſt tradition, & vnwritten veritie, & ſtriue ſo much for your Caſtle of only ſcripture ſay they? know you not that the Churche of God continued more then two thouſand yeares without any worde of the Bible written: & how was the word of God then continued, but by vnwritten traditiõ: There is not therfore ſuch neceſſitie of the ſcriptures, ſeeing ỹ church could ſo long continue the pillar & ſtay of truth, without thẽ, but ỹ nowe hauing the ſcriptures for witneſſe of ſome parte of Gods word, thée may cõtinue the reſt ỹ is neceſſary, for the inſtruction of Gods people by tradition only, wõut the ſcriptures. Heere is a godly ſhew for traditiõ, but indeed nothing els but a vain ſhew, wõut any pithe of matter: yea, containing manifeſt vntruth & falſe matter. For the word of God was not ſo long cõtinued only by traditiõ of men, but by a much more certain teſtimony of truth, namely by diuine reuelatiõ from god, which was renued in euery age, ỹ the word of God might not ſtand vpon the bare credite of men, or be left to the vnſure & deceiueable deliuery of men,

from hand to hand, but be euermoze confirmed by heauenly oracle, that ẏ Church might be certaine, not to be carried away by vntrue repoꝛts of deceiuable men, but to depend alwaies vpon the mouth of god. Foꝛ in al that time, the loꝛd had a regard, that his people should not be like childꝛen wauering, & carried about with the wind of euery doctrine, by the deceit of men, and by their craftinesse which haue a methode of errour, as the Apostle saith of the church of Chꝛist since his ascention, & therfoꝛe hæ did in all generations, beside the tradition and deliuerie of the doctrine of truth, from the parentes to their childꝛen, & posteritie, stirꝛ vp Pꝛophets & Pꝛeachers cõfirmed by extraoꝛdinary & wonderful reuelatiõs and gifts of his holy spirite, which testified of that truth, & woꝛd of God that was continued by tradition, ẏ it should neither bæ doubted of, among so many erroꝛs as Satan rayled vp, noꝛ be coꝛrupted, either by the subtletie of the deuil, oꝛ by the infirmitie & foꝛgetfulnes of men. Wherefoꝛe the tradition being thus cõtinued & cõfirmed, was not a bare traditiõ, & deliuery of mẽ, such as the Papists would dꝛaw vs vnto,

Ephes. 4.

from

from the holie scriptures: but a most certaine and vndoubted testimony of Gods word, & his truth, such as he in wisdome, did see to be most cõuenient for his church in that season. Beside this heauenly & diuine reuelation, which alwaies waighted vpon Gods word, in those times continued by tradition: The very tradition it self, was farre vnlike to the pretended tradition of the Papists. For the Lord God, who in that time, would haue his holy word to be preserued from generation to generation, by tradition without writing, committed the same to faithfull witnesses, whose liues he enlarged vnto so many yeares, as we read of in the holie scriptures, not only for propagation of their kinde, but also, and especially, that they might continue the doctrine of his word, which he had deliuered vnto them, vnto many generations, & to a long posteritie after them. For this cause Adam liued, 930. yeares. Seth, 912. yeares. Methusalach, 969. Noach, 950. yeares. So that Adam, which first receiued the doctrine of GOD, both of the lawe & the Gospell, and also the external forme of worshipping god by sacrifice, which hee taught his sonnes, insomuch

Hebr.11. *Rom.10.* that Abell by fayth offered an acceptable sacrifice vnto God, which coulde not be without hearing of the worde of God, as the holie Ghost witnesseth: continued a faithfull witnesse and teacher of the same doctrine, vnto many thousandes of his posteritie, by the space of 930. yeares, beside his godly sonne Seth, and other of his after commers. And whereas by the wicked generation of Cain, the true invocation of God was prophaned in the dayes of his Nephew Enoch, which vngodly brode dayly increased in wickednes corrupting many euen of the posteritie of Seth. The Lorde stirred vp an extraordinarie Prophet Enoch, to confirme the true doctrine taught by Adam, Seth, Enoch, and other of his godly posteritie, and toke him out of the worlde miraculously, both to confirme the faithfull in the hope of the resurrection, and to confound the reprobate, that despised his holy correction and discipline. Now let vs consider the certaintie of this tradition. Noach, was 600. yeare olde, before the Lord God sent the flode to destroye those impudent contemners, So that of his

Gen.4. *Gen.5.*

father

father Lamech, and of his grandfather Methuſhalech which might ſée and heare, The firſt of the worlde Adam, which Seth, Enoch and all the godly Patriarkes that were before him, did receiue the doctrine of Gods worde, as it was deliuered by God himſelfe vnto them, without any addition or corruption. Beſides that Noach which receiued the tradition, but from the ſecond mouth, of them which receiued it from the mouth of God, is againe confirmed with diuine reuelation, with whom, and his poſteritie, the couenant of God is againe renewed: ſo that it appeareth howe for the ſpace of a thouſande and fiue hundred yéeres, the worde of God, and doctrine of ſaluation, was continued in the church by tradition, without any danger, or doubt of corruption from Adam to Noach.

Nowe let vs ſée howe this tradition was maintained after the flood, vntill the time of Moſes, which was the firſt writer of the Canonicall Scripture. Firſt it is certaine by the computation of the age of Sem, the ſonne of Noach, who was one of them that were preſerued in the Ark, and with whom the couenant was renewed,

that hée liued vnto the time of Abraham, yée vntill Isaac was 50. yéere olde & moze, foz hée liued 502. yéeres after the flood. So that all this time, there continued a faithfull and credible witnesse of the wozde of God and histozie of the wozld restozed, of whō the people might learne the certaintie of the doctrine, without any perill oz doubt of cozruption. But when the Lozde called Abraham, and seuered him and his posteritie foz his peculiar people, and chosen congregation, and that the age of man was nowe contracted, and dzawne vnto a much shozter time of life: that the certeintie of his heauēly truth should not be committed to vncertaine tradition of many generations, hée renewed his couenaunt with Abraham, Isaac, and Iacob, and euery one of them, and confirmed the same to their childzen in euery age by diuine reuelation, vntill it was his pleasure to recozd the same, in the most certaine Tables of the holy Scriptures. Foz from the death of Ioseph one of the twelue Patriarkes, which liued after the comming of Iacob into Egypt thzéescoze & ten yéeres, there passed but thzéescoze yéeres vntill ỹ birth of

Moses

Moſes. Leui an other of the xii. Patriarks, liued 23. yeres after Ioſeph, whoſe daughter Iacobed was mother vnto Moſes. And Moſes long time before hee brought the people out of Egypt receiued diuine reuelation as S. Steuen teſtifieth, ſo that hee thought his brethren ſhoulde haue acknowledged that God had appointed him to bee there deliuered, by killing the Egyptian that oppreſſed them. So that the certaintie of this tradition appeareth from the beginning of the worlde, vnto the writing of the holy Scriptures, to haue been confirmed, in euery age by reuelation from god and by witneſſes aboue all exception, ſuch as receiued the Oracles and confirmati of them, from God him ſelfe: whoſe life was prolonged into ſuch number of yeres that the Church might neuer lacke a prophet inſpired of God, of whom they might bee inſtructed in truth of Gods worde. *Acts.7.*

So that the Lorde did neuer permit his worde to bare tradition of men, ſuche as the Papiſtes affirme the tradition of the Apoſtles to haue beene, whiche ſhoulde haue deliuered the doctrine

to

to their ſucceſſors, without writing, and they to their ſucceſſours, and ſo from age to age, without any aſſurance of the fidelitie of al their ſucceſſours, through an hundred handes before it come vnto vs. By whiche vncertaintie of the Tradition, a wyde gate is opened vnto Satan, to bring in any falſhood & ſtrange error, & to father it vpon the tradition of the Apoſtles. As it is manifeſt, he did in ỹ hereſie of the Valétiniãs, Maniches, Montaniſtes, & ſuch other monſtrous hereſies, who had none other refuge to couer ỹ noueltie of there ſtrange opinions, but a ſecret tradition, beſide the Scriptures, according to which the Valentinians, iumpe with the Papiſts, as Irenæus teſtifieth, they affirmed the Scriptures were to bée interpreted, & not otherwiſe. But when Irenæus not content to confute them by Scriptures, ſéeketh to ouerthrow them alſo by tradition what certaintie of truth findeth he in the traditiõ of the apoſtles as it was receiued in his time? And a man woulde thinke, hée being ſo nére the time of the Apoſtles, ſo that hee had ſéene them, which had heard the Apoſtles, ſhoulde haue had a much greater certain-

Lib. 3. Cap. 2.

tie

tie and assurance of their traditions, then we can haue in these times, after so many heresies, corruptions, alterations, persecutions, contentions, which take away al certaintie from such vnwritten traditiõs. Yet euẽ this godly father Irenæus, whiles hẽ striueth to beare downe the Heretikes not only by scriptures, but also by tradition, in which they glozied: was deceiued by a false and counterfet tradition contrary to the Scriptures, by which it was affirmed that our sauiour Christ liued moze then foztie yéeres in the flesh. And yet to iustifie this tradition, hẽ alleadgeth foz witnesses, all the elders of Asia, which had conuersation with S. John the Disciple of our Lozde, who liued with them vntill the time of Traianus the Emperour, all which affirmed, that Saint John deliuered the same thing vnto them. Yea some of them had séene, not only John, but other Apostles also, and heard the same things of them, & testified of such repozt. What a godly shew of truth hath this tradition? Yea what woulde a man require almost foz greater certaintie of such a tradition, then the vniformme consent of al them that had *Lib. 2. Cap. 35*

had seene and heard the Apostle, of which some had hard ỳ other apostles also. What like assurance can the Papistes make vs for their pretended traditions of the Apostles? And yet this traditiõ which Iræneus auoucheth, with such shew of credit to be a true tradition, is a very falshod and vntruth contrary to the Historie of the Gospell, which expressly affirmeth that Christ was but 30. yeres olde when hee began to teache in the 15. yere of the Emperour Tiberius, after which time hee liued not aboue 3. yeres and an halfe. You see therefore what it is to leaue the holy scriptures & to follow vnwritten traditions, whereof what certaintie can there bee, when they that liued so nere the time of the Apostles were so grossely deceiued with impudent lyes and fables, and yet coloured with such shewe and appearance of credite. And no maruell if Irenæus which receiued this tradition at the second hand was beguiled with a fained vntruth whē euen they that were the schollers of the Apostles them selues coulde not agree about their traditions which were beside their holy writinges. Eusebius out of Irenæus

Luke. 3.

Lib. 2. Ca. 26

enæus teſtifieth that when Polycarpus Biſhop of Smyrna came to Rome in the time whē Anicetus was biſhop there, they could not agrée about the tradition of the Apoſtles, concerning the celebratiō of Eaſter. For neither coulde Anicetus perſuade Polycarpus, to alter that which hee had ſeene Saint John and other of the Apoſtles to practiſe, neither coulde Polycarpus perſuade Anicetus to forſake that, whiche hée had receiued of his predicellors who pretended to haue receiued the ſame, of the Apoſtles Peter & Paule. So that when the firſt and immediate ſucceſſors of the Apoſtles, cannot agrée vpon their traditions: What hope of certaintie can wee haue after ſo many generations? Theſe were both auncient fathers, both godly fathers, which acknowledged ỹ all things neceſſary to ſaluation were contained in the holy Scriptures, and therefore, although they coulde not agrée in the vſe of a Ceremonie, yet they dyd not breake Chriſtian vnitie for that diuerſitie. Whereas if they had thought vnwritten Traditions neceſſarie, as

Victor

Victor that was after successor to Anicetus seemeth to haue thought, they woulde not haue so brotherly communicated the one with the other, as they did, but rather as Victor, erroniously and presumptuously tooke vpon him, to excommunicate the churches of Asia that agréed not with him, they woulde haue detested the one the other. This story also doeth plentifully witnesse, that the Bishop of Romes authoritie in the beginning of the primitiue Church, was not reputed to bée a matter of such certaintie, ẏ all mẽ must obey his censure, and no man gainesay, or thinke otherwise then hée doeth, in any case of religion. For Polycarpus doubteth nothing at all, to dissent from Anicetus Bishop of Rome, where hée thought hée had better grounde, neither doeth Anicetus obiect the necessitie of obedience vnto Saint Peters chayre, as the Pope nowe a daies pretendeth, but when hée coulde not perswade Polycarpus to consent with him, in a mat- of small importance, and which is beside the holy Scripture, hée is content, that hée shall dissent from him, both in opinion, and in practise. But howe farre from

this

this modestie, is ỳ Pope of Rome in these dayes, which though hee can tollerate diuersitie of Ceremonies, as the Papistes say, to colour this matter, yet will he not tollerate that any man shall dissent in opinion & iudgemẽt frõ him, in any of those things, for which he hath no groũd out of the holy scriptures, but only a counterfet & falsly prætẽded tradition of the apostles. Well, you see by the example of Polycarpus and Anicetus, that there is no certaintie in vnwritten traditions, when they ỳ were the next and immediate successors of the Apostles, were not resolued vpon thẽ, but continued in contrary iudgementes of them. And no maruell, when Iohn himselfe testifieth, that euen among the very Disciples of Christe, there went a wrong tradition, concerning the death of Saint Iohn: which hauing no ground vpon the wordes of our sauiour Christe, but being cleane contrary to the truth of the holy Scriptures, was yet receiued from an vnwritten veritie, vntill by the written Gospell of Saint Iohn it was plainly confuted. But it will bee obiected, that the auncient fathers.

Tertullian, Epiphanius, Basilius, and such like doe maintaine that there were some vnwritten Traditions of the Apostles in their times, which were necessary to bee obserued.

I answere, although the auncient fathers, and euen these before named, doe sometime auouch the sufficiencie of ỹ holy scriptures, yet it must bee confessed, that otherwhile they ascribed too much to vnwritten traditions, wherein what certaintie it was likely for them to haue, you may consider by that which hath beene saide alreadie, beside that they agree not about their Traditions, either with the papists, or with vs, or among themselues altogether. Therefore very wisely and like an Apostolike man, ỹ holy worthy Ignatius (as Eusebius writeth) when hee was trauelling through Asia, towarde his martyrdome, which hee suffered at Rome, and in euery Citie where hee came, exhorted the people to continue in the faith of the gospell, & to beware of heresies, which the began to spring and multiplie, in cleauing fast to the Tradition of the apostles,

Lib. 3. Cap 35

hee

hée testified, that the same Tradition, that it might hée certaine and vndoubted, was already committed to writing: for by that time all the bookes of the new Testament were written. And that tradition so written, hée thought it necessary to hée plainly taught, and set forth vnto the people.

This sounde and vncorrupted iudgement of Ignatius, a most auncient father & next successor vnto Peter in the Church of Antiochia, concerning the Apostles tradition if they which came after him, had reteined, they had neither so easily bene drawen into errour themselues, as Papias A great admirer of tradition, vnwritten was, Irenæus, Tertullian and other: nor giuen occasion to heretikes by alleadging the insufficiencie and imperfection, of the holy Scriptures, to cloke their new heresies vnder the name of auncient traditions. *Euseb. lib. 3. Cap. vlt.*

Thus you haue heard, that the worde of truth, is not to be sought in the vnwritten traditions, but in the vndoubted writings of the prophets & apostles vpō which

foundation the Churche of Christ is buil-
Ephe.2. ded, as Saint Paule testifieth, and not
vpon the vncertaine reportes of forgetfull
and deceiueable men.

Now must wee examine the tow other
pretended recordes of the word of GOD.
The Churche and the principall Pastor
thereof, which they say, is the Pope. Con-
cerning the Church, the Apostle seemeth
to giue a cleere testimonie, that the an-
swere thereof, is an infallible Oracle of
Gods worde, when he saith, It is ỹ piller
and stay of truth, whereof it may bee in-
ferred, that the Church alone, whiche as
the holy Scriptures, is sufficient to vp-
holde and stay the truth, that it should ne-
uer faile nor decay in the worlde. Much
rather when it hath the assistance of the
Scriptures in some part, is the Church
able to maintaine an other part of truth,
without the Scriptures. After this ma-
ner, the Papistes reason out of this text,
to prouue that all truth is not conteined
in the holy Scriptures. But this is
a very feeble kinde of reasoning.

For graunting that the Church is ỹ pil-
ler and the stay of truth, as it is in deede,

it

it followeth not thereof, that it vpholdeth any truth which is not comprehended in the holy Scriptures. But contrariwise, seeing it hath bẽn plẽtifully proued, that all true doctrine is taught in the holy Scriptures, euen to the perfection of the man of God, it followeth that the Church is the piller and stay of that true doctrine which is taught in the Scriptures, and not of any truth beside the Scriptures: For when all truth is taught in the scriptures, it followeth that whatsoeuer is not taught in the Scriptures is not truth. But if this be ỹ proper note of ỹ Church to bee the piller of truth (say they) it is proued thereby, that the Churche cannot erre, so that if it set forth any thinge beside the Scriptures, the same musste needes bee true. I answere, this Sophistrie, is already confuted, for if it bee graunted, that the Church cannot erre, as in matters necessary to saluation the whole Churche of God cannot erre, to continue therein, it is because the Church cannot depart from the doctrine contained in the Scriptures, which are able to

make a man wise vnto saluation. But admit it were graunted, that the Churche cannot erre at all, what shoulde that auaile the Papistes: verily nothing, but to proue that they are not the Churche. For if this be a proper & inseparable note of the Churche, that it cannot erre, what companie soeuer doth erre is not the Churche. But the Papistes whose doctrine contameth so grosse contradiction of the worde of GOD doe shamefully and abhominably erre from the truth, therefore the Popishe faction is not the Church which is the piller and stay of truth. Thou shalt make no images for religion saith the worde of God. Thou shalt make some images for religion saith the Popish Churche. Thou shalt not fall downe to them, nor worship them, saith Gods commaundement. Thou shalt fall downe and worship them, saith the popish Sinagogue. Thou shalt worship the Lorde thy God, & him only shalt thou serue, saith our Sauiour Christ. When hee was tempted to fall downe and worship the Diuell, not as GOD, but as Gods Minister

to

to whom the kingdomes of the worlde were committed to dispose: The Pope saith, thou shalt worship and serue other, beside the Lorde thy God, so thou worship them not, and so thou serue them not as Gods. I might runne ouer a whole hundreth of contradictions, which the papistes doe holde and teach contrary to the worde of truth written in the Scriptures by which it is more then manifest, that they holde and teache damnable errours, therefore they are not the Churche of the liuing God, which is the piller and stay of truth, at the least wise in matters necessary to eternall saluation.

But let vs see whether the Apostle by these wordes, intended to priuiledge the Churche of God, from all possibilitie of erring in any matter, albeit the Church should departe from the certaine direction of the holye Scriptures in any thing.

Firste it muste bee remembred, that Saint Paule in this Chapter 1. Timothie 3. describeth the persons and offices of Christian Bishoppes and Deacons,

which done, he addeth immediatly: These thinges doe I write vnto thee, hoping to come vnto thee shortly, but if I tarry long, that thou mayst knowe howe it behoueth thee to bee conuersant in the house of God, whiche is the Churche of the liuing God, the piller and stay of truth: In which wordes wee haue to note, first that the Apostle hath written briefly that which hee purposed (if they met shortly,) more at large to set forth and confirme: Secondly that if he were disapointed, so that hee coulde not come shortly, that Timothie might haue a sufficient direction howe to behaue himselfe for ordering of the Church of god in appointing the ministers of the same. By which it is manifest that this which hee speaketh of the piller and stay of the truth, is meant in respect of the Pastors and Teachers of the Churche, by whom the truth of heauenly doctrine is vpholden and continued in the worlde, which without their ministery woulde vtterly fall to the grounde and decay. For euen as hee writeth to the Romans; sæing faith commeth by hearing of

Rom. 10.

Gods

Gods worde, of them that are sent, of faith commeth inuocation, and from thence saluatiō, if none be sent, there can be no preaching, no hearing, no faith, no inuocation, no saluation: So the Church of the liuing God, in respect of the faithfull Ministers of the same, which teach the truth to the saluation of Gods people, in which respect they are said to saue themselues, and them that heare them: is rightly called the piller and stay of truth, which Ministery if it be taken away, the truth also is taken away, Euen as the remouing of the Candlesticke in the reuelation, signifieth the ouerthrowe of the Church of Ephesus, vnto whom it is threatned if they doe not repent. The Candlesticke which signifieth the Church, vpholdeth the light of the gospell, by the continual preaching of the Ministers thereof: so is it a piller and stay of the truth, so long as preaching of the Gospell is continued, which if it cease, then followeth darknes, blindnes, ignorance, errour, and destruction. This is the true and plaine meaning of the Apostle, where hee saith, The church is the piller and stay of truth. Not that it is vnpossible for the

1. Tim. 4.

Apoc. 2.

church to erre at any time, or in any matter, or that the determination of ỹ church, without the scripture, is a sufficient testimony of Gods worde, or of the truth in any cause, as the Papists maintaine. For Paule instructeth Timothy by writing, howe hée ought to behaue him selfe in the Church of God, which is the piller & stay of truth, although hée should haue no further conference with him in the matter: These things doe I write vnto thée (saith he) ỹ thou maist know & so forth, whereas if in calling the church the piller of truth, hée had meant that the church without the scripture was able to haue instructed him, hée would haue said. If any thing want in my writing, thou maist aske the determination of the church, which is the piller and stay of truth. But S Paul saith, that hée had written: that Timothie might know, & be able to instruct the church of God, that it might be the piller of truth, not that the church, as the piller of truth, should instruct him. For, Timothie was to teach the truth of Gods worde vnto the church, ỹ the church might be the piller of truth, he was not to learne of ỹ church, as

of

of a teaching piller, in which sense James and Peter & John are called pillers. And no doubt but they wer pillers of ỳ church, and of the truth: yet they were not priuiledged thereby, but that they might erre in some parte, as the errour of Peter is declared in the same place. Againe it is certaine, that the Apostle in saying the church is the piller and stay of truth: speaketh of the church of Ephesus, in which hée had lefte Timothie. And the same is true of euerie particular church of God, in any place, that it is the house of God, the piller and stay of truth, so long as it is the church of the liuing God. For hée teacheth not Timothie by this writing, how to be conuersant in the whole vniuersall church of Christ, but namely in that particular church, vnto which Saint Paule hoped to come vnto him, and by example thereof, in any other particular church, whersoeuer vpon like occasion hée should be placed by the Apostle. Now the papists them selues doe confesse, that euery particular church may erre, but it is, the catholike and vniuersall church which they say can not erre. *Gal. 2.*

But

But seeing that whiche the Apostle here speaketh, is principally spoken of a particular Church, and is true of euerie particular Church, that it is the piller and stay of truth, as well as of the vniuersall and Catholike Church: The catholike church is no more priuiledged from erring, by this texte of scripture, then any particular Church in the worlde. But this question of the Church is so intricate, and vncertaine among the Papists themselues, that although they holde this as a principle, that the Church can not erre, yet they can not define what they meane by the Church, in this proposition. For if you aske them whether you meane by the Church, all and euerie member of the bodie, they will deny it. Where shal we then haue the determination of the truth in any doubtfull cause? They will answere of the generall Councell, which is the Catholike Church represented. But here if they are not resolued, what maketh the generall Councell. For some holde, that the Councell is aboue the Pope, and may determine without him & against him. Other hold, that the pope is aboue the councell, and that the councell may determine

nothing

nothing, either against him, or without him. But contrariwise, that the Pope without the councel, hath al lawes, right, and truth in the closet of his brest, so that hée may determine of any doubt, and that all men are bound to beléeue his determination, as procéeding from him which can not erre. The most of our english Papistes at this time, doe holde that the Pope is aboue the Councell, and that the determination of the Councell without the Popes approbation, is nothing to build vpon: So that when they haue prated neuer so long of the authoritie of the Church, the ende of all the talke commeth to this point, that the Church is not all the faithfull, but the generall Councell, only, the Councel is not all the Prelates, but the Pope only, without whom they can determine no truth, and who without them may determine all truth, & can determine no errour. So that against this sect of Papistes, it shall be sufficient to proue, that the Popish Church may erre, if I can proue that the Pope which is the only piller and stay of truth, therein may erre. But séeing wée knowe the Pope to be a mere mortall man, howsoeuer some

of

of them haue made him more thē a man, yea, a GOD aboue all Gods, some neither GOD nor man, but a newter betweene both, as if any of them will deny, I can bring their owne sayinges to their shame: and seeing the scripture pronounceth of euerie man which is but a man, that hée is a lyar, and that God only is true: let vs consider, what impudent shifte they haue to iustifie their Pope from errour, that God only should not bée true.

Rom. 3.

Some of thē say, the Pope may erre as a man, but not as a Pope, other say the Pope may erre as Pope also, but not in matters of faith: others seeme to say, if they durst speake out, that the Pope may erre also in faith, but not to induce any mā into a false faith by his error. Thus are they at variance among them selues, and mince the matter so small, ꝑ at length it cōmeth to as good as nothing at all, that they brag of the spirit of truth giuen to the Pope in suche measure, that hée cannot erre.

But how do they assure them selues, that the

the Pope hath such a priuiledge that hée cannot erre in matters of faith? Our Sauiour Christ (say they) praied for Peter, that his faith should not faile: willing him after his conuersion to confirme his brethren.

And what in Gods name, maketh this to prowe that the Pope cannot erre? Yes forsoth: hée prayed for Peter, that is for him & all his successors, because he was the rocke of the church, that none of their faith might faile, that is, they might not erre.

This is a very strange interpretation. For the naturall sense of that place, is manifest by that hée said before. Simon, Simon, behold Satan hath desired to winow you, as wheat. But I haue prayed for thee, that thy faith should not faile. By whiche wordes hée signifieth, that the desire of Satan was vtterly to disperse the Churche, that it might neuer bée gathered together, and Peter was in greatest daunger of all the Apostles, through his shamefull

and

and cowardly denialL, and forswearing of his maister, howbeit, hée declareth that hée hath obtained by his prayer, that Peters faith should not be altogether quenched, but that hée shoulde by repentance, take holde of Gods mercy, and be restored, willing him after his conuersion and experience of Gods mercy, to strengthen his brethren which likewise were weake in fayth, though none so neere to falling away, as hée. So that the effect of Christes praier was, that Peter through the greatnes of his sinne, should not dispaire of forgiuenesse, but by faithfull repentance, be renued and conuerted, not that Peter should neuer erre in his owne person, and much lesse, that none of Peters successors should erre in any matter of faith: which thing by no logike in the worlde can possibly be concluded out of this place: For what kinde of reasoning is this: Christ prayed that Peters fayth should not faile, Ergo, Peter had suche a prerogatiue by Christes prayer, that hée could not erre, neyther hée nor any of his successours. Christ prayed not only for Peter, but for all his Apostles, & in this my text, praieth

for

for them all, that his father would sanctifie them in ỹ truth: that wee therfore say, it was not possible for them to erre in any matter? The Papistes will not so reason of all the Apostles, for then the like would follow of all their successours. And yet Christ obtained the effect of his prayer, that all his Apostles were sanctified in Gods truth. Yea hee prayeth not this, for his Apostles and other Disciples of that time only, but for all them that should beleeue in him through their preaching, for all true Christians are sanctified in Gods truth, that they should not erre finally frō the way of saluation. But hereof it cannot be gathered, that all true Christians, no not after their calling to the knowledge of truth, cānot erre or be deceiued in matters of faith and doctrine, although they cannot continue in errour of any thing that is necessarie for thē rightly to know vnto eternall saluation. Christ promiseth to sende the comforter, euē the spirit of truth, vnto all his Apostles, & to his whole church, to supply ỹ want of his bodily presēce which should lead thē into al truth: & yet it were no good conclusion to gather, ỹ none of the *Ioan. 16.*

Church of Christ might erre in any thing, as it is a sure argument, that they cannot finally erre, in any point necessarie to saluation. Peter him selfe, whose faith was specially prayed for, as there was speciall cause, for his greatest perill, after his conuersion, & after he had long time exercised his Apostleship, was ignorant, & of ignorance erred, cõcerning the admission of the Gentiles into the fellowship of the gospel, vntil hee was reformed by the heauenly
Act. 10. vision. Yea long after this: Peter did erre in seperating him selfe from the Gentiles by dissimulation, for feare of them of ỹ circumcision, when I saw that they did not
Gal. 2. walke aright (saith S. Paul) according to the truth of the Gospel, I said to Peter before them all. I know the Papists wil say this was an error of conuersation and of fact only, not an error in faith & doctrine. But this is a vaine deuise to escape. For Peter erred not in fact only, but in a matter of doctrine and faith also against the truth of the Gospell. For he counterfaited before the Iewes, for no worldly respect, but because hee thought it was his duetie before God to so doe, rather then to offend

the

the Iewes. And where as some of them say, the Pope cannot induce any other men into error, although he erre him self, let the cõsider this example of Peter, who not only erred himselfe, but also brought, yea cõpelled others to Iudaize with him, insomuch that Barnabas also was carried with them into the same dissimulation: wherefore although Christ prayed for Peters faith, that it might not faile, yet Peter both erred, & induced other into error with him: although being admonished by Paul, he did willingly reforme his error. Wherfore this matter is cleare, that the establishing of Peters faith from fayling, was not to priuiledge him from erring, but from dispairing, & therfore can not extend to his successours, in as much as it is but a personal benefit, obtained for Peter, except you wil say by analogie of the scripture, that the like praier is made for euery one of gods elect, which in this sence I cõfesse to be true, but yet it followeth not, that they are discharged of the frayletie of man in falling into error, much lesse any one order of men, which should be Peters successours.

And if wée should graunt that this priuiledge was giuen to Peter that hée should not erre, and so should be deriued vnto all his successours, many other intricate questions, and inextricable doubtes woulde growe, before wée could be resolued who were Peters successours. For séeing all Bishops be successours of the Apostles, as Cyprian saith, all Bishoppes are successours also of Peter, for if you should say, that none were successors of the Apostles, but suche as bee ordained in those places where ỹ Apostles did teach, it could not be truely said of Cyprian, that all Bishops be successors of the Apostles. But admit that they be only Peters successours, that sit in Peters seat, séeing the stories affirme that Peter had two seats, at Antioche, and at Rome: why should not his successours at Antioch, enioy this prerogatiue as wel as his successors at Rome? That Peter was at Antioch, wée finde in the scripture, that hée was at Rome, wée finde not, but least of all that he bequeathed this priuiledge to Rome, and not to Antioch. Well let that also be admitted, that the bishops of Rome are the only successours of Peter, howe

is it

is it verified of them, that their faith neuer fayled: The Papistes them selues doe confesse, and the stories are to many to denye, that there haue bene no wickeder men on the earth, then many Popes haue bẽ in all kind of sin and vngodlines. Yea what for all ẏ (say they,) their maners failed frõ gods law, but their faith neuer failed from his truth. I think in deed ẏ many of their faithes did neuer faile, for they neuer had any, ẏ it might faile, who brought forth no fruites, but of infidelitie and corruption. For of such wicked persons the scripture saith, ẏ they haue denied ẏ faith, & are worse thẽ infidels, & ẏ they which cõmit such things, shall not inherit ẏ kingdõ of Christ & God. Nush they say, you mistake the matter, we deny not, but ẏ they might and did faile from the faith which worketh by loue, and by which a man is iustified, for many of them are damned spirites in hell. Verie well, then I perceiue, ẏ you take not faith in this place, for a sure trust in the mercyes of God, by which a man is iustified and assured of eternall life, but for a bare knowledge of the truth, such as the Deuilles haue

1. Tim. 5.

Ephes. 5.

Gal. 5.

Rom. 3.

and tremble suche as Saint James calleth a dead faith, which is voide of good
Iac. 2. workes. And did our Sauiour Christ pray that a dead, fruitlesse, barren, and Deuils faith might cõtinue in Peters successors? was this ỳ effect of our sauiour Christes prayer? A godly priuiledge of the Bishops of Rome, that they shuld haue knowledge of the truth, & yet goe vnto the Deuill. I know you will reply, that although they through their owne default, take no benefit by this priuiledge, yet it is very necessary for the whole Church, to kẽpe it in vnitie of faith. But that our sauiour Christ prayed not for the continuance of suche a fruitlesse faith, it is plaine by this reason, ỳ although Peters successours shoulde be admitted vnto the participation of this benefite, yet Peter him selfe might not be excluded. But what a miserable comforte was this for Peter, if after his maister had shewed him in what daunger he & all his fellows stood, through the malice of Satan, which desired them to winnowe or sift thẽ, as wheat is scattered abroad in winnowing, insomuch that before the crowing of the Cocke, hee shoulde denye him

thrise, our Sauiour Christ should tel him no more, but that at his prayer & request, hee should retaine such a faith as the Deuill hath, so that hee should know ỹ truth in his conscience, although hee did deny it with his mouth? What comfort could Peter haue by this faith? which rather did increase his sinne, in that hee was not ignorant of the truth, then help his weaknes whereby he was afraid to confesse the truth. Wherfore seeing Peters faith, for confirmation whereof our Sauiour Christ did pray, was that true & liuely faith by which Peter was raysed vp from weaknes to a trust in Gods mercy, and a sure hope of saluation: It is manifest that hee prayed, not for the fayth of such successors of Peter, as succeeded only in place, not in true faith, but continuing in wickednes, and refusing a good conscience, made shipwrack of the faith, and are thrown down into euerlasting condemnatiõ. Well this notwithstanding, let vs imagine, ỹ Christ prayed for the continuance of a dead & deuilish faith in Peter & his successours, that is such a gift of knowledge, that they can not erre in any question of fayth: shall

that bée found in all the Bishops of Rome that glorie in the succession of Peter: No verely. For many times the Pope is a man voide of learning, and knowledge of diuinitie, as most of ỳ Cardinals are, out of which order hée is cõmonly chosen, and euen this Pope that nowe raigneth, Gregorie the 13. by report of them that haue séene him and heard him speake, is not greatly learned. And oftentimes as the storie reporteth of them, they haue béene but pelting Canonistes, comming vp of Scribes and Notaries, neuer professing nor taking vpon thẽ ỳ knowledge of diuinitie. And shall wee thinke, that he which is this day an vnlearned man, not able to decyde a meane question in diuinitie, béeing to morow chosen Pope, and set in Peters chayre, is sodainly endued with such knowledge, that hée cannot erre in any thing, or rather that the spirite of Prophecie commeth vpon him, as it did vpon Caiphas, which spake the truth, without his skill and against his will, because he was high Priest of that yeare? Verely I will not deny, but God may direct the tongue

of

of the Romish Caiphas, that hée may vtter at one breath, both a blasphemie, and a prophesie, as that Iewish Caiphas did, but albeit hée were able to proue, that hée sitteth in Peters chaire, as well as the other could proue, that he sate in Aarons chayre, & that Peters chayre is set vp by God, aboue all other Bishops chayres, as well as Aarons chayre was set vp aboue all the Iewishe Priestes stooles: yet shoulde not the Pope haue greater Priuiledge then the High Priest had. For the best high Priest that euer was of Aarons order, might bee deceiued, and many were Heathenish Idolaters, as Vrias, Menelaus, Alcinus, Iason, and other wicked Saduces, as Annas and Caiphas, which denied the resurrection and immortalitie of the soules: Such as Pope Iohn the 2. was, who was conuicted of that heresie in the Councell of Constance. For such hell hounds our sauiour Christ prayed not, that their faith might not faile, nay rather hée saith expressely in the 17. of Iohn, That hée prayeth not for this worlde, but for those whom his father had giuen him out of the worlde. Séeing therfore a number of Popes, haue bœn by the

Papists owne confession, children of this worlde, and not children of light, no true members of Christe, it is certaine that hée prayeth not for them, and therefore whē he prayed for Peter, he prayed not for all his successours. Yes say the Papistes, ỳ the Church may alwayes haue one that may confirme or strengthen the weak brethren, or as though one singular person, were able to confirme all the brethren in all places of the worlde, as well as Peter was able to strengthē his fellow disciples at Jerusalem. Beside that the very words of Christ are plainly directed vnto the person of Peter, with suche a circumstance, as cannot agree to all his successours, admitting ỳ Bishops of Rome were the only successours of Peter. And thē (saith he) after thou art conuerted, strengthen thy brethren. All the Bishops of Rome haue not denied Christe as Peter did, that they might bée conuerted: Wherefore it is spoken singularly vnto Peter in respect of his fall, that hée shoulde bée conuerted and by experience of Gods mercie bée better able to strengthen his weake brethren

who were in daũger to fall as dẽpe as he, if Gods goodnesse had not vpholden them. Hetherto therfore we haue not found such assurance of truth in ỹ succession of Peter, that we should acknowledge any vndoubted witnesse thereof, beside the holy Scriptures, which although the Papistes woulde miserably racke out of all ioynte and order, to establish the dignitie of their popedome: yet can they finde nothing which is not by the onely testimonie and authorite of Scriptures, prooued to stand against them. Let vs nowe sée what experience saith, of the failing of Peters faith in his Successours, and the certaintie of truth in the determination of Councels confirmed by the Pope, for the most of our English papistes, as I said before, acknowledge no councell to bée lawfull and free from erroz, except it bée confirmed by the Pope: if experience therefore doe proue, that Councels and Popes haue shamefully erred, it is manifest, that they ought to be no rule of truth vnto christians, as they are pretended to deface the only infallible rule of the holy Scriptures.

To

To proue the error of the Popes, I will not beginne wᵗ Marcellinus, which offered Sacrifice vnto idols, for it will be quickly answered, that his faith failed of infirmitie, & not of ignorance of the truth, being ouercome with the terror of persecution, not beeing deceiued with the error of the Gentiles. Neither will I stande vpon the presumptuous censure of Victor, who for difference in a Ceremonie, toke vpon him to excommunicate all the Churches of Asia, for which hee was sharpely reproued by Irenæus, Polycrates, & other as Eusebius testifieth, & by the Bishops of Asia, which countermaunded him in his proud and vncharitable excommunication. I am able to iustifie my terme of countermaunding, ἀντιπαρακελεύονται ἀλλήλοις αὐτῶν. They did countermaund him (saith Eusebius.) Victor commaunded them to abstain from the Communion, and they on the contrary side commaunded him to be quiet. By which is manifest that the bishops of Rome, vsurped authoritie, was resisted euen in the first claime and practise of it. For as I declared before, Anicetus dissenting from Polycarpus in the same question, offered

Lib. 5 Cap. 26

offered him no discourtesie, but brotherly did communicate with him, yea permitted him his place to celebrate for honors sake. Well although the error of Victor is heere reproued by Irenæus and many other holy Bishops, yet I will not vrge it, because they will say, it was an error in discipline, rather then in faith, although it was such an error in discipline, as gaue the onset to one of the greatest errors of ỹ pope, I meane his supremacie: which then was reiected and countermaunded of all sides.

Therefore I will come to Pope Liberius, who at the first manfully resisted the Arrians, insomuch that for his constancie, hée was by the Emperor Constantius put out of his Bishoprieke, and driuen into banishment: But afterward being ouercome with tediousnes of banishment, and seduced by one Fortunatianus as S. Hierome affirmeth, he subscribed to the Arrian heresie, and was restored to his See at Rome, from whence he chased Fœlix that occupied the place in his absence.

Thus haue you a Pope denying the eternal diuinitie of our sauiour Christ con-

uicted

nicted of hereſie, by ỳ teſtimonie of Hiero-
nime, one that liued in the ſame Churche,
not long after.

Hére the Papiſtes ſtampe and ſtarcle,
denying the teſtimonie of Hieronyme as
ſufficient. Yet thus muche at leaſt is
gayned that Hieronyme beléeued not this
Popiſhe principle, The Pope cannot
erre, for then hée woulde not haue affir-
In Catalog. 5. Cap. med, that Pope Liberius ſubſcribed vnto
hereſie. But yf Hieronyme alone bée not
ſufficient, what ſay you to Athanaſius?
Is hée a credible witneſſe? Hée liued
in the time of Liberius and knewe him,
hée affirmeth the ſame of him.

But if Athanaſius bée not great e-
nough to carry away the matter, what
In patiſ. ſay you to Pope Damaſus one of his ſucceſ-
ſours, coulde hée erre or no? Verily
Pope Damaſus chargeth him with reuol-
ting vnto hereſie, ſaying, That hée
ſubſcribed, but yet hee was not rebap-
tiſed, and entred into Rome like a Con-
querour, holding councell with the he-
retikes.

I knowe the impudent Papiſtes
when

when they are driuen to the wall by this example of Liberius, for their last refuge, doe say that hee subscribed indeede to the condemnation of Athanasius, but not to the Heresie of Arries, which is a shameleſſe lye, Ad ſubſcriptionem Hæreſeos, to the ſubſcription of heresies saith Saint Hierome. The like dothe both Athanasius and Damasus affirme.

Therefore wee haue founde one Pope falne into a damnable errour. After him wee finde, that Pope Innocentius erred, although not in so waighty a matter. For Innocentius defined against the Pelagians, that it was as necessary for infantes to eate the flesh of Christe and drinke his blood in the Communion, as to bee Baptised. As testifieth of him Saint Augustine, saying: Qui parvulis definivit &c. *Contra. Iul. lib. 1. Cap. 2.* Whiche hath defined, that little children can by no meanes haue life except they eate the flesh of the Sonne of Man.

Some

Some Papistes cauill, that although the Pope may erre, yet hée cannot erre in his definitiue sentence. Beholde Augustine saith, that Innocentius hath héere defined of this matter, and yet it is an erroꝛ, which the Papistes themselues doe not holde at this day. And yet Augustine affirmeth that this was the errour of all the Westerne Churches in his time.

But if any man thinke Saint Augustine no sufficient witnesse, to depose against Pope Innocentius, let him take paines to reade the Epistle of Pope Innocent himself, sent vnto the Bishop of Africa assembled in councell. Where ẏ woꝛds of Augustine cited out of him, are plainely set downe. But héere I knowe the vaine replie of the Papistes, will bée readie to obiect, that Pope Innocent and Augustine, with the rest of the Catholike Bishops in that time, did pꝛactise in déede to minister the communion to infantes, as sone as they were baptised, but that was no erroꝛ so long as they did not hold it to bée necessary foꝛ infants to receiue the Communion.

Thus they graunt the pꝛactise, and denie

the

the errour, eyther in the opinion or in the practise of those times.

But if they were not so impudent, y they had framed their foreheads not to blushe at any lye, they would neuer against so cleere testimonies both of Augustine and Innocentius, seeke to excuse them of that opinion, which they doe so willingly maintaine.

The Pelagians denied that Baptisme was necessary for the saluation of infants which they said were without sinne: both Augustine and Innocentius prowue the necessitie of Baptisme, by the necessitie of communicating, which may not be graunted to any that is not Baptized. Therefore, saith Innocentius in his diffinitiue Epistle to the Affricane Bishops. *Illud vero quod eos uestra fraternitas asserit praedicare, paruulos aeterna vitae praemiis etiam sine baptismatis gratia posse donari, perfatuum est &c.* But that thing which your brotherhood affirmeth them to preach, that young children may obteine the rewards of eternall life, euen without the grace of Baptisme, it is a very foolishe thing. For except they shall eate the flesh of the Sonne

of man and drink his blood, they shall haue no life in themselues. But they whiche defende this vnto them: without regeneration, seeme to mee that they will make fustrate Baptisme it selfe: Beholde saith Augustine vpon these wordes, Pope Innocent of blessed memory (euery Bishop was called Papa in his time) saith, that little children cannot haue life, without the baptisme of Christ, and without the participation of the body and blood of Christ. By which saying you see they affirme as well the necessitie of the one Sacrament as of the other. For what other thing moued them to giue the Communion to infants, but because they thought it necessary to saluation, while they misse vnderstode those wordes of Christ in the first of John, as though they had beene spoken of Sacramentall eating of Christes body, as they did the other in the third of John as though Christ had spoken of the sacrament of Baptisme, whiche hee saith of the necessitie of regeneration.

Contra. duas. Epist. Pelag. lib. 2. Cap. 4.

Furthermore where the Papists are inforced to affirme, that it was not erro-

nious

nious, but a lawefull practise, to minister the Communion to infants, as to baptise them, although the one bee not so necessary as the other, the plaine doctrine of the Scripture doth confute them. For S. Paule forbiddeth any man or woman, to presume to the Lordes Table without examination and iudging of themselues, which thinges because infantes cannot performe, it can be none other, but a meere prophanation of the Lordes Supper, to minister it vnto young infants, euen as it was of them which ministred it vnto dead bodies vpon the same erronious persuasiõ of the necessitie thereof vnto eternall life. And whereas the blinde Cardinall Hosius affirmeth, that infants may aswell examine themselues by other men as in baptisme they beleeue by other men, and therfore by the Churches authoritie without grounde of Scripture, are baptized. I answere, if wee had not better grounde of Scripture, then either the authoritie, or reason of the Popishe Churche, for the baptisme of infants, wee woulde not practise it any more then we doe minister the *1. Cor. 11.*

Communion to infants. But wée baptise them not for the faith of other mẽ, but for the couenant of God which extẽdeth euen to the séede of the faithfull, so that there children are holy and not vncleane, as the children of Paganes and Infidels, as we sée by manifest Analogie and proportion, that the Sacrament of baptisme, hath vnto the Sacrament of Circumcision, which was the Sacrament of regeneration, vnto the Iewes, as baptisme is vnto vs, and was commaunded to bée ministred vnto infants, therefore the Sacrament of baptisme is likewise commaunded vnto infants.

Also by Analogie which the Lords Supper hath vnto the Paschall lambe, wée doe plainely perceiue, that it ought not to bée ministred vnto infants. For in the institution of the Sacrament of Passeouer, the Parents were commaunded to teache their children the right vse thereof, beside that many things were to bée done in the celebration of it, as it was first instituted, which coulde not bée done of infants, as to eate it standing, with staues in their handes, yea the meate it selfe which was

rosted

rosted flesh with sowre or bitter hearbes, and vnleauened bread, colde not bee eaten of young infants, therefore neither the Lordes Supper which is succæded in the place of the Passeouer, ought to bee ministred to infants. It was therefore an errour in Innocentius and the Church of ỹ time, to thinke it lawefull for infants to communicate, although they had not thought it necessary: as I haue plainely prooued that they thought both: and therfore erred in both points. But this you will say was no damnable heresie. I will therefore leaue Innocentius and come to Pope Honorius, which was condemned in the firt generall Councell, holden at Constantinople for defending the heresie of the Monochelites, which affirmed that our Sauiour Christ had but one will as God, which was all one in effect, as if they had denied him to consist of two natures, for if hee had an humane nature hee must also haue an humane will, though alwayes subiect to his diuine will, as is prooued plainely by many places of the scriptures. This heresie did pope Honorius hold while

hée liued, as was proued by his owne writings vnto Sergius Bishop of Constantinople, so that both the Popes of both the Romes (for Cõstãtinople, was called new Rome) were at once infected with that horrible heresie, and therefore they were condemned by that councell and accursed. The like censure is thundred against him in the second of Nice. What can you nowe say, why the Pope shoulde not bée burned for an Heretike? Peraduenture you will say, those Councels were not confirmed, by the Pope, yes verily, the one by Leo the seconde, the other by Pope Adrian the first, yet saith one, you cannot proue that any Pope although hée erred himself went about to seduce other, or to chaunge the auncient Catholike faith, which was alwayes holde in the Churche of Rome, yes that I can. And that by suche a witnesse, as you may not refuse. For I will bring forth no lesse witnesse, then Pope Leo the second himselfe, which in his Synodall Epistle, by which hée confirmeth the decrées of the first Councell of Constantinople, as you may reade in the 18. actiõ of

that

that Councell, hath these wordes. *Pariterq; anathematizamus noui erroris inuentores. Nec non & Honorium qui hanc Apostolicam sedem, non Apostolicæ traditionis doctrina lustrauit, sed prophana proditione immaculatam fidem subuertere conatus est?* Likewise (saith hee) wee doe accurse the inuentors of the newe errour (and so nameth a number of heretikes) and also Honorius, which did not lighten this Apostolike Churche, with the doctrine of Apostolike tradition, but went aboute to subuert the immaculat faith by prophane Treason". Beholde the Pope condemneth and accurseth the Pope, for an heretike: and yet men are not ashamed to affirme in these dayes, that the Pope cannot erre. The Pope condemneth the Pope, for labouring to subuert the fayth, of the Churche, with hereticall treason: and yet the Papistes nowe a dayes, for a miserable shift, say, that the Pope although hee might himselfe bee deceiued, yet cannot attempt any alteratiõ in the faith of the Church. Well, to be briefe I will omit Pope Vigillius which was priuily an Eutichian, as Liberatus chargeth him, by an

Epistle that hee wrote to the heretikes at the instinct of the Empresse which fauoured them : hee was also condemned and accursed by Pope Syluerius. I will come to the councell of Constance, at which time there were no lesse then three Popes at once. Iohn the 23. of some called 24. Gregory the 12. and Benner the 13. All which by authoritie of the Councell being deposed, a Decree or Canon was made, declaring that the generall councell was aboue the Pope, & that the Pope may erre, but ỳ the generall Councell cannot erre. In this councell Pope Iohn, among other horrible crimes was convicted & condemned for an heretike, of ỳ sect of the Saduces, because he denied the resurrection of the dead, and immortalitie of ỳ soule, as it is to be seene in the 11. Session of ỳ Councell. This decree and condemnation of the Pope, and Popes was then counted Catholike. But what saith the Popish Catholikes of our time? There wanted the approbation of the Pope. No forsoth, for Iohn the 23. the person condemned, who of the Councell of Constance was taken for the right Pope, because the other were deposed

before

before in a counsell holden at Pise, by all the Cardinalles, although they would not yeeld vnto it, nor leaue their papacy: Pope Iohn I say, in the next Session, acknowledged that the Councel of Constance was a most holie Councell, affirming that it could not erre. But least this approbation might be thought to be extorted by feare, because hee was imprisoned or of hope that hee might be restored and confirmed in his papacy: there wanteth not a more authenticall approbation of Pope Martine the fifte, who in the ende of the Counsell, and before the dissolution thereof, solemnely approued all thinges decreed in that Councell Conciliariter, that is, in the forme of a Councell: and in his Bull charged all persons suspected of heresie, to be examined vpon this interogatory, whether they did acknowledge that the generall Councell coulde not erre, & whether they did acknowledge the Councel of Cóstance to be such a Councell as coulde not erre, which Councell decreed, that the Pope was inferiour to the Councell, and condemned the Pope for errour. Thus the Pope him selfe confesseth, that the

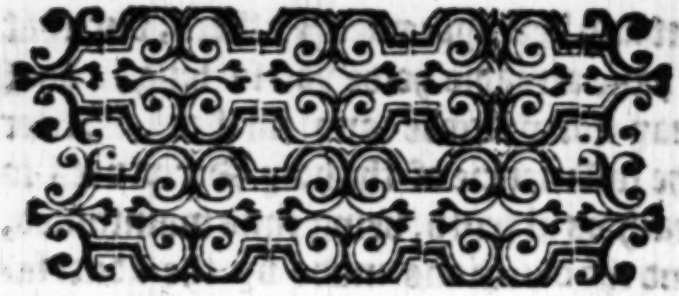
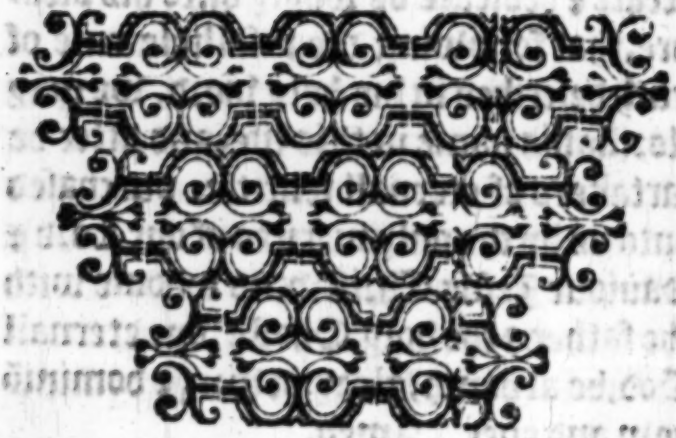
Pope may erre, and the Councell confirmed by the Pope, decreeth the same. And not one Councell only. But the generall Councell of Basill, made euen the same Cannon and decrée of the Councels superiozitie aboue the Pope. Then belyke it will be cleare, that although the Pope bée not alwayes a certaine witnesse of truth, yet the general Councell can not erre. No surely, wée are neuer the neare of certaintie of truth, in the generall Councels determination: For at the same time, that the Councell of Basill, was held in Germany, the Councell of Ferraria and Florentia, was held in Italy, that was of the cleane contrarie iudgement concerning the Popes superiozitie to that of Basill and Constance. But it will be obiected, that the Councell of Basill lacked the Popes confirmation. No truely, for although I might alledge the confirmation of Pope Fœlix, whiche was chosen by the same Councell after they had deposed Eugenius for his contumacy, & the Bull of Pope Nicholas the fift, which succéeded Pope Eugenius, and confirmeth all thinges decreed in the Councell of Basill, yet I will

stande

ſtande vpon the very ſame Eugenius the fourth, which gathered & held the Counſell of Ferraria and Florentia againſt the Councell of Baſill. For euen the ſame Eugenius, after he had in three ſolemne Buls, in which hée complayned that the Counſell of Baſill vſurped authoritie aboue the Pope, decreed the diſſolution of the ſame, condemning all the doings thereof: at the length, was compelled to reuoke his own Bulles, and to declare, that the Councell was lawfully cõtinued, notwithſtanding his Bulles and decrées to the contrarie. His Bull of reuocation is to be ſéene in the 16. Seſſion of the Councell of Baſill. Beſide this, in the nexte Seſſion, hée was ſworne by his legates, when they were incorporated into the Councell, to defende that Councell, and by eſpeciall wordes, to defend the decrés of the Councell of Conſtance, made in the fourth Seſſion therof: by which, the Councell is decreed to bée abaue the Pope, and the Pope bounde to obey the Councell, and the decrées therof. Laſt of all, by his Preſidentes, hée accepted ſuch preſidency of the Councell, as the councell would graunt, which was without

out all iurisdiction of compulsion, beeing him selfe compelled to retaine that order of proceeding, with the councell before his presidency was admitted, had obserued and woulde not change: now that they were content to make him in his legates there president. What certaintie of truth therefore may bee looked for in the determinations of Popes and generall councelles, you may easily perceiue. You haue heard the coūcell against the pope, and the pope against the Councell, Councell against Councell, one pope against another pope, and the same pope against himselfe, and all this is one question, whether the pope or the generall Councell ought to bee taken as an infallible rule of truth, that cannot erre. Out of which contrarie decrees, no other certaintie can bee concluded, but ỹ it is certaine they may both erre, and therfore it is euident, that there is none other certaine and vndoubted recorde, of the worde of truth, but onely the newe Testament and the olde, the holy Canonicall bookes of the holy Scriptues, as it were easie to confirme euen by the iudgement of the most auncient

ent and best approued Fathers, but that I haue alreadie held you so long, as I may not proceede any further. After the sufficiencie of the holy Scriptures to teach vs al truth, being thus maintained, and the obiections made by the aduersaries cõfuted: I had thought to haue added an other discourse, concerning the right & certain way of interpretation and vnderstanding of the holy Scriptures, but because the time is so far spent, ý I shall not be able to go through it, I will altogether omitt it, desiring God of his infinite mercy, that as hee hath testified by his sonne our sauiour Christ Iesus, ý we can haue no accesse vnto his Maiestie, without sanctificatiõ in the word of truth: so it would please him by his holy spirit, to cõsecrate & dedicate vs wholy vnto his pleasure, that following the infallible rule of truth described in his holy word, we may glorifie his name in this life, and after be partakers of eternall felicitie, purchased vnto vs by the only merites of our Lord & Sauiour Iesus Christ, vnto whome with the father & the holy Ghoste, one eternall God, be al honor, glory, power, & dominiõ now and euer. Amen.



¶ *Imprinted at London at* the three Cranes in the Vintree, by *Thomas Dawſon, for George* Biſhop. 1581.